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Selections.

SPEECH OF MR. SEWARD,

Delivered at Rome, on Friday, October 29th, 1858.

[After a few introductory remarks, referring to the election in that Congressional district, Mr. Seward spoke as follows:]

I ENTERED Congress as a Representative of this State in 1849. The State had then thirty-four members in the House of Representatives. Of these, thirty-three were returned by the same political organization which conferred the trust upon myself, and all were pledged to the same policy, viz., the exclusion of slavery from the territory of the United States by the extension of the Wilmot proviso over the territories just then acquired by the dismemberment of Mexico. The thirty-fourth member was a Democrat, but the overbearing force of public opinion forced him into our association, so that, practically, the entire delegation from the State was committed to that policy. Seven or eight months elapsed. Gen. Taylor, the chief of the party, fell. A panic seized upon the party and the country, and, at the expiration of that short period, only fourteen of the Representatives of New York remained firm in the field. I then said, this demoralization will have its time, but within the period of ten years the people of New York will overcome this dismay. At the expiration of that time, they will again acknowledge the higher law, which is only to say that there is a God in Heaven; and they will then be ready to strike a blow for freedom and humanity, by which all will be recovered which has been so shamelessly betrayed and lost. That period has passed. That blow is to be struck in the Congress of 1859 and 1860.

Fellow-citizens, the time for decisive action is at hand. The season for argument has passed. I shall therefore confine myself to the duty of presenting three incidental topics to your consideration. The first will be to indicate, as I understand it, the stage of the contest with the Slave Power at which we have arrived. Second, the issues for which we are contending; and, thirdly, the way of the battle.

First: The stage of the contest to which we have arrived. It is commonly supposed that we are in the hottest part of the battle, but this I deem a grave error. We have, in fact, only completed the organization of our army in the free States. But this is an important—all-important—advance in the struggle, and, as you will soon see, is more than half the battle. Slavery has, in fact, gone conquering and rioting through the land for more than thirty, I might say forty, years; not of its own strength, or force, or power, but with the strength and power of the Democratic party of the United States. Even the Democratic party would have been unable, however, to have given it this successful career of conquest if it had been opposed and resisted by any adequate, earnest and well-organized combination. But, as we can all see now, though we did not perceive it then, that necessary opposing political combination was wanting. There was no party in the country that had the courage and the conscience to appeal to the just instincts of the American people and defy the Democratic hosts of slavery.

Doubtless many of you were Whigs, as I was. All such remember how earnestly, laboriously and patiently we labored to bring that great, patriotic and intelligent combination to espouse and become the champion of the cause of Human Rights; how we labored at times with apparent success, and more often hoping against hope, until the year 1852, to bring the Whig party up to the point of assuming that noble championship; and how, at its last National Convention at Baltimore, the party at last placed itself upon the treacherous platform of slavery, and instantly went down, leaving only wrecks and ruins to float for awhile upon the political ocean. Others of you were Democrats—imbued with sentiments of just hostility to slavery. You remember how you went up to Buffalo, and there, in the presence of an approving and grateful nation, laid down the platform of Free Soil, Free Speech and Free Men; how you repaired to Albany, the capital of the Empire State, and there laid new foundations for the temple of freedom, and said: "Lo! the stone which the builders rejected, the same is become the head of the corner." You need not be told how, in the same disastrous year of 1852, the platform and foundation of this new and enthusiastic Free Soil party disappeared, leaving not a wreck nor even a relic behind. From that time onward until 1855 and 1856, the irrepressible hostility to slavery, inherent in the American people, found no organization, no combination, no party, no association, which dared to give it utterance. Then, however, were seen at least the germs of the Republican party. Wise, considerate, far-seeing men discovered in those germs and their future development the organization which was required by the exigencies of the country, and through its agency a speedy and complete recovery of all that had been lost. The Republican party is now practically organized and ready for action, freed from all the elements of hesitation, timidity, cowardice or caution, whichever term may be preferred. It embraces the true friends and faithful believers in the cause of humanity in all the States, drawn from all former political parties. See how strong, united and firm a front it presents in Maine, consolidated under the lead of Hamlin and Fessenden; in New Hampshire under the direction of Hale and Clark; in Massachusetts under the lead of Wilson and Adams; in New York, of Horace Greeley and Preston King; in Pennsylvania under the lead of Cameron and Campbell.

It will be the show of the next two years to witness the organization of this same Republican party within the slave States, under the lead of the brave and true men, such as Frank P. Blair of Missouri and Cassius M. Clay of Kentucky. What remains of organization as a national party to be effected is as sure and certain as what has already occurred, and is now so distinctly seen.

I have said that when the organization should be effective, the battle would be already half won, and so in truth it has already happened. In 1856 we were organized in all the free States, except Pennsylvania, Indiana, New Jersey and California. During the last year we have completed our organization in those States, and the elections which have already occurred in them have brought to the Republican party accessions, which, if they had occurred in 1856, would have secured a Republican Congress and a Republican Administration. To speak more directly—a Republican Congress is already secured if only the State of New York, which has hitherto led in this great struggle, shall not now forsake and abandon the contest and betray the cause of freedom.

You, the electors of Oneida, constitute one thirty-third part of the State of New York. You can answer better than I whether it is better to adhere to the cause under circumstances so auspicious, or to betray it and thus draw down upon the State the reproach and contempt of mankind.

It must nevertheless be remembered that we not only engage in this contest under the disadvantages of an organization new, untried and incomplete, but also of a constitutional limitation of the power of that organization. There are in the slave States 3,200,000 slaves. The slaveholders, who vote for these slaves, balance the votes of 21,000,000 freemen. This constitutional concession of advantage to the slave States is equal to two-thirds of the delegation of the free State of New York in Congress, or the representation of a large portion, if not the whole, of New England. Let it be remembered then in all future contests, that the Constitution neutralizes and withholds from the field this large division of the forces of the free States.

Again, it is customary to regard the representation from the slave States as being unanimous in favor of the interests of slavery. And practically the assumption is true. Slavery compels and secures unity of purpose and concert of action among all the representatives of the slave States; it tolerates no divergency or separation. On the other hand, the free States thus far have sent to Congress delegations by which large portions prove to be as devoted and faithful to the interests of slavery as the representatives of the slave States themselves. If the free States were united by a bond as close, and the action of their representatives was directed by a will as intense, as that of the slaveholders, their unanimity would have terminated this contest in favor of freedom long ago.

Second: I am to say a word or two now concerning the issues particularly involved at this stage of the struggle. You would naturally suppose that the duty before us is to make some new acquisition of free territory, or at least to gain back some free territory which has been lost to slavery, to gain some affirmative constitutional position, or to retrieve some such position which has been lost. You never made a greater mistake in your lives. Everything has been lost which can be lost except the enjoyment of freedom and the exclusion of slavery within the free States. Slavery remains apparently stronger than ever in all the slave States, and freedom of speech, freedom of the press and freedom of suffrage upon the subject of slavery are actually unknown in those States. Slavery remains in the District of Columbia, defiant of all our power; slavery remains in all the arsenals, docks and navy yards of the United States, and upon all the decks of your national marine. By the Dred Scott decision, the Supreme Court of the United States, in which your Executive and Legislative authorities acquiesced, slavery exists in Kansas, New Mexico, Utah, Oregon, Dacotah, Arizona, and upon every foot of all the remaining domain of the United States, paramount to any popular power or sovereignty existing therein, and paramount even to all the authority of the departments of the Federal Government.

To retrieve these losses will be the work of a future day. The work of to-day is to obtain securities for fair play in this great contest. Fair play was all that was left to James Buchanan and his administration to afford us. He promised us that miserable right—the remnant of all other valuable rights. Even that promise was broken, and that right has been treacherously wrested from us the first year of the administration of James Buchanan. The President, without rebuke from Congress, and with the acquiescence of the Senate, successively removed Gov. Walker and Gov. Stanton for yielding to the people of Kansas a free, fair and impartial election. When the people of the State of Kansas, by such elections, repudiated the slavery Lecompton Constitution, and avowed their unalterable determination to remain a community of freemen, the Congress of the United States remanded them to remain indefinitely a slaveholding Territory. Elections for slavery are held valid and lawful; elections for freedom are deemed invalid and futile. Have I not said truly, then, that our final contest must be the recovery of fairness and equality between freedom and slavery in the conduct of the administration, and of legislation at Washington.

Thirdly: It remains to speak of the way of the battle. Hitherto our contest has been with the slaveholders themselves. The war on their side was organized by the representatives of the slave States, and was conducted in the name and on the responsibilities of the slave States themselves. But this at last has ceased. The slaveholders are intelligent, reflecting and sensible men; they have found out that this cannot be made a land of universal slavery. They have found at last that it is only aggression on their part which produces such violent resistance in the free States as to render the solution of the great problem of slavery either difficult or dangerous. They are subdued in spirit. They would, if they could, become passive and relinquish the contest for a majority of slave States and for ascendancy in the Union. They know, indeed, that the existing slave population of 3,200,000 is quite inadequate to supply, by its reproduction, the area of a vast continent with slave labor; that it may be resisted, repelled, overborne in the contest, by the native reproduction of free labor from a stock of 20,000,000 native-born American citizens, augmented and reënforced by immigration from Great Britain, Germany, Switzerland, Sweden, Norway and Spanish America.

Division is apparent in their counsels; and if there be ultra and vile men among them, their action is nugatory and harmless by the dissent and resistance of conservative and moderate men. Thus you see the threats and menaces of disunion in that quarter have died away; and that henceforth we might expect forbearance, toleration and patriotism on the part of the slaveholders if they were left free to act for themselves. It is natural that it should be so. Slaveholders are a property-holding class. Interest persuades them to moderation. Left to themselves, they would not even be a partisan or political class. Seeking quiet and looking for safety to public repose and tranquillity, they would be inactive, as all property classes usually are. But a new force has intervened in their behalf. The interested and superserviceable tenders of assistance and aid call them and stir them up to new efforts to sustain a declining cause and make it triumphant.

This new force is that portion of the Democratic party which is found within the free States. The slaveholders were content with their great acquisitions secured by the Compromise of 1850. But for the foreign intervention of which I have spoken, they would have submitted to the organization of new free States within that part of the ancient territory of Louisiana covered by the Missouri Compromise prohibition of 1820.

But the Democratic party of the free States roused from their sleep and offered them and forced upon their acceptance, whether they would or not, the great boon of the abrogation of that prohibition and the establishment of a new slave State in the Territory of Kansas. It was not within the capacity for self-denial of the slaveholders to refuse such a boon. They accepted it with hesitation and reluctance at the hands of their Northern allies. Thenceforth the way of the battle between the slave States and the free States became entirely changed. Thenceforth the war was between the representatives of freedom in the free States and the interested allies and supporters of slavery in the free States. So when the people of Kansas, after a memorable struggle marked with the atrocities and many of the sufferings of civil war, a year ago threw off the Missouri usurpation, and unmistakably pronounced for freedom and a free State, the slaveholders practically withdrew from the contest. But James Buchananan, the newly-elected free State President of the United States, interposed; and, as his first administrative act, procured from the Supreme Court of the United States a decree pronouncing slaveholding to be a normal condition of all the Territories of the United States, whatever might be the temper and disposition of the people inhabiting those Territories, and encouraged the slaveholders, through the action of the Lecompton Constitution, to insist upon maintaining slavery in Kansas, in defiance of the popular will.

It then became still more apparent that the retainers of slavery in the free States, and not the slaveholders themselves, constituted the party with whom the new and unexpected state of things, though strange, is nevertheless not without precedent and analogies. The same thing was seen in the war of the Revolution. The British King and Parliament asserted their jurisdiction over the colonies in matters of domestic concern in good faith, and asserted their supremacy by open war. But when, after the battle of Saratoga, it became apparent that those pretensions could not successfully be maintained, they wisely proposed to retreat, conciliate and compromise. They were not allowed to do so. They had enlisted by that time in their service a band of loyalists within the colonies, who, in case of the success of the patriots, must be abandoned to the mercy of its victors. Their interested appeals to the faith of the British government hindered and delayed for a long period the acknowledgment of American Independence.

The case of these retainers of slavery also finds a parallel in that of the Swiss mercenary soldiers of fortune, who constitute always the body-guard of despots in Europe. The retainers of slavery in the free States abuse the credulity of the slaveholders by evermore promising them easy triumphs over the resistance which they encounter.

Let it be understood, then, henceforth, that our contest is not with the slaveholders, but with the abettors and retainers of slavery among ourselves. Let us constitute ourselves into committees of vigilance, and detect and expose those retainers to condign punishment. We shall have no difficulty in finding them. Whenever we see a citizen of a free State obtaining recommendations to the President of the United States for a cabinet place or a foreign mission, let us be assured we have found one who is a chief in this conspiracy. There is one or more of such in every post-office, and from five to a hundred or a thousand lurking concealed in every custom-house. Seize them and bring them to exposure in open day. You see at once that they are insignificant in number. They constitute an inconsiderable and insignificant portion of the population of the free States. One, perhaps, out of three or five or ten in the several districts in Oneida County, shunning the public gaze of an honest and uncorrupted people, they congregate chiefly in our large towns and cities, and are there actively engage, though unseen, in baffling and defeating the efforts of freemen to reverse the action of the Federal Government. You see at once that they are within our reach and within our power. What shall be done with them? Our fathers dealt summarily with their prototypes. They confiscated their estates and sent them with letters commending them to the protection and favor of the British government, which they had so faithfully served. What do you say, fellow-citizens, in the present case? Shall we send the retainers of slavery whom we detect among ourselves to the slave States, commending them severally to their patrons for a plantation with an adequate number of slaves? I see at once that this would not do. Such an occupation would require industry and labor, which are not within their line. Wealth and fortune are acquired with difficulty in slave States and with the employment of slaves. These retainers of slavery pursue their political avocation because they are either unwilling or unable to sustain themselves by industry in free States. They would perish in slave States.

That vocation, however, is likely to come to a speedy end. It is manifest they must seek a new field in which to pursue it. There are three other great slaveholding nations, in each of which the agitation for the removal of slavery is just begun. One of these is Brazil. The Democratic retainers of slavery in our midst would find a field for their accustomed employment in that empire. Doubtless they will be able to discover that the Union existing there is endangered. They might secure places and pensions for saving it from a speedy dissolution.

The agitation of slavery has begun in Russia, at the instance of the Emperor. If our Democratic retainers of slavery could be landed in the ports of the White Sea, they might render a useful service in that empire. If their services should be rejected by the slaveholders of Russia, there still remains open to them a field for useful and active duty in Turkey, where a dangerous agitation of slavery is already begun. Liberal rewards will, doubtless, be offered to a band of men whom a long experience has qualified for intervening with effect to prevent a disaster so great as the abolition of the peculiar institution so long established and with such decisive advantage in that empire.

Fellow-citizens, I have thus shown you, in the first place, the reasons for my solicitude that the County of Oneida may be represented by a reliable and able representative of the cause of freedom in the next Congress. I have shown you that the organization of the Republican army is now effective so far as is necessary for engaging in the struggle for the recovery of what has been lost; and I have shown you that our contest hereafter is not with the Slave Power, distant and inaccessible as it is, but with an enemy lurking among ourselves. I have only to add that the result of this engagement is already determined, with the exception of one contingency—the contingency that the State of New York, which has instituted this warfare, may desert and betray it now, on the eve of its complete success. I will not suffer myself for a moment to believe that it can be so betrayed and deserted. If New York, on Tuesday next, shall maintain the ground which she has held so long and with such distinguished honor, the next Congress of the United States will belong to the Republican party. It will remain only, in 1860, to secure the Executive Department, and with that achievement the Supreme Court will recede from its untenable position. Free States will thenceforth be organized without resistance. All that has been gained by the Slave Power in violation of the Constitution will be relinquished. Peace and harmony will once more return, and this great problem of the removal of slavery from our land will abide its solution in a constitutional way, and under the meliorating influence of the spirit of the age, without convulsion in any State, without danger to the Union, and without injustice to any one of the 30,000,000 inhabitants living under the protection of the best constitutions that human wisdom has ever devised.

JUSTIFICATION OF SLAVEHOLDING IN MISSIONARY CHURCHES.

BY GEORGE B. CHEEVER, D.D.

IF anything can fill the mind with anguish, it is to see a great, sacred and venerable Association, such as the American Board, whose origin was in such humble yet fearless faith, and whose course has been so illustrious and so marked with the favor of God, casting itself into the breach in defence of the greatest iniquity that ever stained the religion and benevolence of the Christian age. "The people of the land have used oppression and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully. And I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none. Her priests have violated my law, and put no difference between the holy and profane. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, seeing vanity and divining lies unto them." The sophistries of the apologists for slavery in the Missionary Churches are among the completest specimens of this untempered mortar ever offered for the plastering and peace of troubled corporate consciences.

In the day of the battle against slavery, these defenders of it, by the sanction of a Missionary piety, present themselves in reality as Satan's gapmen, not God's. They occupy a dangerous place, and the example of such special pleading in behalf of this "accursed thing," baptized in the name of Christ, is in the last degree corrupting to the conscience, and must prove disastrous to the piety of the Churches, just so far as it is admitted among them.

We have spoken freely and earnestly against such an example in the Tract Society; God forbid that we should keep silence in regard to it, or connive at it, in the American Board, where it is more potent for evil, more destructive of good. In the defence of slaveholding, if the Board suffers its injudicious friends to determine it in so dreadfully false a position, it must become more positively guilty than the Tract Society, even if occupying only the same ground.

But it *cannot* occupy the same ground, *because it has Churches under its authority and care, and admits slaveholders to them.* In so doing, its position is worse than any that the Tract Society has ever taken, for that Society has no Churches under its teaching, and is not directly responsible for their morality. But the Board has, and admits slaveholding in them. The Tract Society does not positively teach that slaveholding is a Christian virtue, but simply refuses to say anything against it as a sin. The Board has a direct connection with it, and positively sanctions it. The Tract Society sins by omission, the Board by commission. It is not very consistent to be waging war against the Tract Society for its sins of omission, and in the same breath defending and justifying the American Board for its sanction and support of slavery among the Cherokee and Choctaw Churches.

Indeed, beyond question, if the Tract Society had one, two or half a dozen Churches under its own teaching and control, with thirty-seven slaveholders admitted to them, this tremendous fact would be sounded as a tocsin; the ringing of thirty-seven alarm-bells would be as nothing to it; the thunders of pious invective would reverberate from Aroostook to Tehauntepec. The very defenders of slavery in the Churches of the Board would launch such bombs of fiery indignation into the Tract House that the very rafters of the building would almost go off in flames. Now, although the Tract Society and the American Board hold their centres of operation in two different buildings, yet they are not quite so far asunder that what is sin in one becomes holiness in the other. The sanction of slavery in any way is a great wickedness in both.

To cover this wickedness, a new discovery is wrought out in morals. We are told that slavery is admissible in the Churches, and becomes an innocent thing, and slaveholding the mere exercise of Christian graces, provided it be not defended and justified *out of the Bible.* It is good in any Church that does not bring the Bible to support it, but a heresy in any Church that does. The practice of the sin itself is no heresy, if you let alone the Bible; but the defence of it out of the Bible is a heresy so damning that every such slaveholding Church ought to be cut off. Any man practising slavery without defending it in the abstract may be received into the Christian Church, but any man defending it *out of the Bible* shall be cut off. He may defend it by expediency, by the law of love, by justificatory circumstances, and private good intention, such as the missionaries of the Board in connection with the Prudential Committee may deem satisfactory evidence of pious slaveholding, and he shall not be rejected, but shall be admitted as a Christian slaveholder. His slaveholding does not mar nor militate against his Christianity, but his Christianity sanctifies his slaveholding; provided always, according to the new discovery, he does not defend it *out of the Bible,* does not put forward his Christianity to *sanction* it.

Now this discovery is just as good for the defence of those Old School Presbyterian Churches charged by the recent Report of the Board as being guilty of a departure from the first elements of Christian morality in maintaining a system of slavery that offends the moral sense of the Christian world, and makes Christ the minister of sin. And how dare the Board, and its defenders and special pleaders in behalf of such immorality in its own Churches, accuse the Presbyterian Churches of gross wickedness in a thing which the Churches of the Board are practising, under the excuse of prudence, necessity, and a benevolent expediency? It is manifest that the Presbyterian Churches practise it in the same way. The Churches of the Board do not monopolize the slaveholding *piety,* any more than they do the *slaveholding.*

The Presbyterian Churches practise slaveholding under just the same authority of benevolence and piety; and both the Board and the Presbyterians maintain that it is a Christian piety based upon the Christian Scriptures. We are not aware that Presbyterian slaveholders are any more in the habit of defending *their* slaveholding out of the Word of God than the slaveholders of the American Board *theirs.* And if to the sin of the American Board in practice, they added also a defence of it from the Scriptures, it is very difficult to say which would be the greatest heresy, an iniquity practised, and received into the Church, and justified, *without* the Bible, in the very teeth and eyes of it, the Bible being all the while acknowledged to be against it, or the same iniquity practised and defended *by* the Bible, in an alleged sincere conviction and belief that it is an institution there appointed and sanctified of God.

It happens, unfortunately for this line of defence, that the missionaries of the Board took their definitions of slavery, and the principles by which they resolved to be guided in regard to it, *from the Presbyterian Confession of Faith.* They said in effect, "We will do just as the Presbyterians do; their standard in regard to this sin, and the reception and treatment of it in the Churches, shall be ours." And we have now before us a testimony, under a responsible signature, that one of them declared, in this very city, *that they would receive all the slaveholders into the Churches whom they could get.*

Now this quite explodes the new discovery as useless; the proposition will not take, will not be accepted, that while Old School Presbyterian slaveholding is both heresy and sin, being defended from the Bible, New School and missionary slaveholding is the climax of self-denying benevolence, having no need of the Bible. Wonderful discovery! that slavery as defended out of the Bible is rank heresy, but practised and defended as right and just in itself, a Christian virtue!

The only question to be proposed to the slaveholding sinner on admission to the Christian Church must be this, Do you, or do you not, justify slavery out of the Bible? If the candidate answers, I do not; I believe the Bible forbids it, but I practise it as a Christian virtue, with private good intention, and for the good of the slave; then you must say, Come in, thou blessed of the Lord! And praised be his name that thou art not tainted with that dreadful Old School Presbyterian heresy. We have no objection to the sin; we can manage that, can sanctify and swallow that, being in the *concrete;* but the heresy is an *abstract* wickedness, quite as bad as technical abolitionism.

Just so with drunkards. "You drink rum, do you?" "Yes, but with private good intention, and justificatory circumstances." "But you do not justify it out of the Bible, do you?" "O no! God forbid that I should do that! I maintain that it is a sin by the Bible. I am not a drunkard in the abstract, but only in the concrete, and I do not justify rum by the Bible, neither do I drink rum *per se* in the abstract, but only under circumstances, and with good intentions." "Ah then, very well, you can come in. We can get along very well with the sin, so long as you don't commit the heresy."

Just so with Polygamists. Here is a man with thirty-seven wives, and he desires to join the Christian Church. If he defends his Polygamy in the abstract, and out of the Bible, he must be kept out of the Church, for that is a rank heresy; but if his Polygamy is only concrete, and he keeps his wives with private good intentions, and does not justify it out of the Bible, he may come in; it is merely a sin, but not a heresy. If you will only abstain from defending it out of the Bible, it is sanctified by conversion, by piety, and you may make your Church a harem, and glorify God in so doing.

But you aver that in the matter of slaves, so long as you hold the slaves for their good and with private good intention, you are no longer a slaveholder, and it is no more slavery. *Are the slaves themselves consulted?* Have you inquired *of them* whether they are willing to be held in bondage, and deprived of their wages, as legal chattels, for their own good? On this ground, by such sophistry, the whole tremendous denunciation of slavery by Jehovah, as man-stealing and worthy of death, is a mere nullity. *He that steaieth, or selleth, or if he be found in his hands, he shall surely be put to death.*

But you say, We stole him, and we hold him, to keep him alive and to make a Christian of him. We hold him to preserve him from being devoured by savages, to better his condition, and because, as an American slave, he is far better off than as an African savage. And we Missionary Christians hold slaves in our Churches to keep them from being sold South to hard masters, and because we are sure they are far better off with professors of religion, who maintain slavery for their good, than they could be with professors of religion, Old School, who maintain slavery and defend it out of the Bible. To this preëminence in piety, the thirty-seven slaveholders among the poor Indians have been raised, by the discipline of the Missionary Churches of the American Board. They practise slaveholding only as that kind of sin, which in pious practice is turned into a virtue. The Presbyterians practise it as a heresy, for which all their piety fails to afford any sanctifying cure. If the slaveholders were not kept in the Missionary Churches, they would be carried away by that heresy, carried clean over among Ecclesiastical bodies that not only practice the sin, not only justify and cherish *pious* slaveholding, but even deny it to be any heresy at all.

But you aver *pious* slaveholders are no longer slaveholders at all, because *they* hold slaves only for their slaves' good, only to preserve them from slavery. On this ground you say it is enough to answer, in putting away from the Board the charge of sanctioning slavery, that there is no proof that any one of the thirty-seven or more slaveholding members of the Missionary Churches are slaveholders at all in the sense of holding men as property. But how otherwise do they hold them? Do they pay them their wages? If one of them attempted to run away into a free State, would they not hunt him, and fetter him, and bring him back? *There is no proof that a single slaveholder in the Missionary Churches holds his slaves in any other way than as property.* No such evidence has ever been given to the world. There is just precisely the same proof all the *Missionary*-Church slaveholders being holders of property in human beings *against their consent* as there is of any of the Old School Presbyterian bodies, round about, maintaining slaveholding in the same way. *Slaveholders are received as freely into the Missionary Churches as into the Presbyterian Churches, and on precisely the same judgment in regard to their piety, "no less, no more."* This is demonstrated by the missionaries themselves, who avow that they have taken their guidance from the Presbyterian Book. And now, in their defence, the Board in their Report upon the subject charge the Presbyterian Churches with gross immorality, and with making Christ the minister of sin, for pursuing precisely the same course that the Churches of the Board pursue!

There is not only no evidence that the slaveholders in the Missionary Churches are *not* slaveholders in the ordinary sense, but there is positive evidence that they *are.* They are admitted to the Churches with the intention of continuing their slaveholding unto death. Neither the buying nor the selling of slaves, nor the separation of parents and children, is at all forbidden, as a disciplinable offence. The slaves are not denied to be property, but are held as chattels. The missionaries do not, and declare that they cannot, "make it a test of piety, or a condition of admission to the privileges of the Church, that a candidate should express a determination not to live and die a slaveholder." And they affirm that "it is impossible to exercise discipline for the *buying or selling of slaves,* except in *flagrant* cases of *manifest* disregard to the welfare of the slave." Such cases, of course, never appear, and buying and selling is an ordinary thing. Just so, they say it is impossible "to make it a general rule that the separation of *parents and children by sale or purchase* shall be regarded as a disciplinable offence."

Now here is an iniquity reprobated in definite terms by the Almighty, as worthy of death, admitted and sanctioned in letter and spirit, in Christian Missionary Churches, in Churches under the care of the American Board. There is no denying the facts; there is no need to exaggerate them. There is no proof that a single Christian slaveholder in the Missionary Churches holds a single slave otherwise than as property, no proof that the slaves are so held with their own consent. The alleged benevolence of so holding them fails as a justification of the sin.

Apply the same principles to other sins. Suppose thirty-seven polygamists in one, two or half a dozen Churches, all claiming to have become Christians, but obliged, out of benevolence, out of Christian motives, to retain their wives, for their protection and benefit, so as to keep them from the grasp of Paganism. Shall the Christian Church receive them to its membership? Yea, say these defenders of slaveholding in the Churches, for they are no longer polygamists, so long as they give up defending polygamy *out of the Bible,* and only practise it just merely to keep their wives, with private good intention, to fulfil toward them the law of Christian love.

Suppose thirty-seven idolaters converted, but holding places as stipendiaries in an idol's temple, and having families dependent on them for subsistence, who, if they renounce that service, will be abandoned to Paganism. Shall the thirty-seven be rejected from the Christian Church on account of their places in the idol's temple? The missionary expediency taught by slaveholders in the Churches says no, by no means. They cannot be required to break away from that service in form, so long as their hearts are not in it, for as Christians they are bound to maintain the legal relation for the sake of those depending on them. So doing, they are not in fact idolaters, but only Christians maintaining the appearance of idolatry, to rescue their families wholly from its power. They practise the sin, but do not maintain the heresy. Let them, by all means, be admitted to the Church.

These thirty-seven are not idolaters in the *abstract,* but only in the *concrete;* they are not technical idolators, but abjure all radicalism, all sudden and violent changes, being only concrete idolaters for the present distress; it is good, for the present distress, so to be. And the other thirty-seven are polygamists also simply for the present distress; they are not polygamists in the abstract, they have ceased to defend polygamy on Christian grounds, but only in the *concrete,* for the emergency.

And just so, these thirty-seven slaveholders, being Christian slaveholders, cease to be slaveholders at all in the abstract, and their slaveholding in the concrete is transfigured into Christian benevolence. Their piety spiritualizes and sanctifies the relation, without putting it away. Slavery is not unclothed, but clothed upon, being swallowed up and assimilated in the life of their religion. This mortal puts on immortality. And so in all the Churches; the admission of slavery into them makes it immortal; it can never be put off as an iniquity while the Churches receive it as a grace.

On this theory, multiply the slaveholders by thousands and convert them, make them all Christian slaveholders, and instantly their slaveholding ceases to be sin, and becomes a Christian glory, an ornament of righteousness, a most merciful protection of the slaves. You have only to extend the revival of such piety till it takes in the 350,000 slaveholders, and slavery is rendered perpetual, there is no more possibility of abolishing it, for Christian slaveholding is not slavery, but freedom, and the heresy of defending it out of the Bible being abjured, and the sin spiritualized, slavery may remain forever.—*Independent.*

THE PLATFORM OF SENATOR DOUGLAS.

WE copied, a short time since, from the Richmond *South,* an article stating in brief the points or leading principles embodied in the speeches of Senator Douglas, during the campaign in Illinois. Having thus introduced to our readers the platform of principles upon which Mr. Douglas was understood to stand, it is incumbent upon us, now that the subject has been more distinctly defined *in a quarter which doubtless has the full approval of that gentleman,* to spread what may be said to be his acknowledged platform before the public.

The article which we publish herewith is from the Chicago *Times,* of a recent date, and occupies nearly two columns of that paper. After copying the article from *The South* and commenting upon it, *The Times* remarks as follows:

"Judge Douglas has no sentiments or wishes upon political questions which are not universally shared and asserted by the Democracy of Illinois. He and they stand, as we have said, now, just where they did in November, 1856, after the Presidential election; and knowing as we do that when we express truly the opinions of the Democracy of this State, we express, as nearly as it is possible, his views and opinions, we propose to say a few words as to the Democratic faith in Illinois upon the points quoted in the above newspaper articles:

"Possibly we cannot define the positions of the Democratic party in Illinois upon the points involved more clearly than by stating them in the manner and order adopted by *The South.* We understand that—

"1. The Democracy of Illinois affirm the original and essential inferiority of the negro.

"2. They deny that the negro was intended to be embraced within the abstractions of the Declaration of Independence, and assert that the right to freedom and equality was predicated only for the dominant race of white men.

"3. They deny that negroes are citizens of the United States.

"4. They affirm the compatibility of a confederacy of free and slave States, and the possibility of their harmonious co-existence under a common constitution.

"5. They affirm the absolute sovereignty of the States in respect to their domestic institutions, and deny the authority of the Federal Government to discriminate for or against the interests of slavery.

"6. They inculcate a policy of non-intervention as between the free and slaveholding States, as well as between the latter and the Federal Government.

"7. They support the decision of the Supreme Court in the Dred Scott case, in the sense that it guarantees to the owners of slave property an equality with the owners of other property in introducing it into the Territories; contending, also, that as slave property is thus placed on an equal footing with other property, it, like all other property, must be subject to all such local laws of the Territory as do not infringe upon the Constitution of the United States; that slave property, being thus placed on an equality with other property, if it require higher and further affirmative legislation for its protection and security than is afforded to other property, and the Legislature of the Territory should decide not to discriminate in its favor to that extent, then the failure to obtain that higher protection than is afforded to other property is a misfortune attending that description of property, for which the Democratic party have no remedy and are not responsible.

"8. They uphold all the guarantees of the Federal Constitution in respect to the rights of the south.

"9. They maintain the dignity and independence of the Senatorial function against the encroachments of Executive usurpation

"10. They protest their opposition to Black Republicanism at every point and upon every principle.

11. They pledge themselves to fidelity to the organization, principles and nominees of the Democratic party.

"Without assuming any more authority to speak for the Democracy of this State than for Senator Douglas, we think that, after the full discussion of these matters in Illinois during the present year, and the pretty general publication of the speeches of all the candidates for office, that there can be no possible doubt as to the accuracy of our definition of the positions of the Democratic party, or of Mr. Douglas, upon any of the points indicated."

A comparison of the foregoing with the points copied from *The South* will show differences only in two particulars; in No. 5 and in No. 7. In the former, the language "to discriminate for or against slavery" has the words "for or," not in the article from *The South,* but, as our readers may recollect, placed in brackets by us, as unquestionably belonging to the creed of Mr. Douglas and every Northern Democrat.

The other change is the elaboration of the 7th point, giving his views more fully relative to the Dred Scott decision—to which views we invite the attention of the reader. By the last paragraph (No. 11), it will be seen that Senator Douglas and the Democrats of Illinois pledge themselves to the "organization, principles and nominees of the Democratic party," which we understand to be an assurance that their support will be given to the candidate for President nominated at Charleston, whether that candidate be Judge Douglas or any other Democrat. On this point, and with respect to the candidacy of Mr. Douglas, the (Chicago) *Times* speaks more at length. The following paragraph may be interesting:

"Upon the last point in the statement of the South, there seems to be a great misapprehension in other States, respecting the future course of Senator Douglas; and under this misapprehension we see his name suggested for the Presidency, as the nominee of the Charleston Convention, and as the nominee of a great 'people's party,' and other organizations. We feel authorized in saying that this use of his name is wholly unwarranted. For twenty five years he has been identified with the Democracy of Illinois; he has been active in all their struggles, and has been always a laborer in their cause. Their victories have been his, and his triumphs have been theirs. He never has had an aspiration that has not been for their honor and their advantage. He never has had and never will have an aspiration for honor or position unless such honor or position be freely tendered him by the Democratic party. * * *

"He placed his position and honor in the hands of his political friends in Illinois, and they have sustained him. They seek no honors for him outside of the Democratic party, nor do they ask support for him from any party that is sectional in its organization, or in its principles They do not present him as a candidate for the nomination at Charleston; but, if any pledge be required as to their fidelity to Democratic nominations, they point to their history, and ask, when did Illinois withhold her vote from the Democratic nominee for the Presidency? Whoever be nominated by the Democratic National Convention will receive the hearty support of the Democracy of Illinois—of whom Senator Douglas is a distinguished member. When the time arrives that the Democratic party shall call upon Illinois for a champion and a leader, then the Democracy of this State will present the name of Douglas, and he, obedient to their demand, will take the standard and lead the column on to victory."
—*Journal of Commerce.*

THE NEXT DEMOCRATIC PLATFORM.

THE Washington *Union* copies with approval the following passages from the Richmond *Enquirer.*

"But, while counselling unity and harmony, Virginia is not unmindful of the great questions that are yet unsettled with regard to slavery in the Territories. Virginia sees that though the Constitution recognizes, and the Supreme Court sustains, her right to carry slaves into a Territory, yet she also remembers what Judge Douglas so pointedly brought to light in Illinois, that this right may be rendered null and void by the non-action of the Territorial Legislature. While Virginia recognizes no power that can compel a Territorial Legislature to enact those laws necessary to protect the constitutional rights of slaveholders, yet she does hold that Congress has the right, and is in duty bound, to protect slavery in the Territories until the people of a Territory, when on the eve of forming a State government, may decide the question finally for the future State.

"This question is one above the platforms of parties, and must be met and decided, constitutionally in favor of protection, or unconstitutionally against it. It *cannot and must not be compromised;* if the Cincinnati platform does not provide for this question, it must be made to meet this issue.

"This question of protection to slavery in the Territories will have to be met, and the South will demand her constitutional rights; these rights are recognized in the Constitution, asserted in the Kansas-Nebraska bill, admitted by the Cincinnati platform, and have been sanctioned and adjudicated by the Supreme Court; and, with this array of authority, the South will demand the legislation necessary to render valid the rights so amply recognized by the party, the country, the Congress, the Supreme Court and the Constitution.

"The right to reclaim fugitive slaves was given by the Constitution; the Northern States refused to legislate for the practical enforcement of this constitutional right, and Congress was compelled to provide the legislation necessary to the usefulness of this provision. So is it with regard to slavery in the Territories. There is no power to coerce a Territorial Legislature to do its constitutional duty, and Congress must supply the legislation withheld by the derelict Territory."

The President's organ has here given the Democratic party a touch of the music it is required to face in the next Presidential campaign. Not only must the Douglas doctrine of non-intervention by Congress be expressly repudiated, but the new gospel of intervention by Congress, for the protection of slavery in the Territories, is to be expressly incorporated in the national Democratic platform. This extraordinary theory of the rights of slave property under the Federal Constitution agrees with Mr. Buchanan's previous explanation of the Dred Scott "decision," as applied to the Territory of Kansas. He then

me shudder when I think of them, handcuffed, the little children, too, and sent so far away from home."

Letty has been in this city twelve years; for eight she has been laboring for a house and lot, price $850, and owes for it $70 only. She is the mother of nine living children, four of them girls; all these children are well brought up, intelligent and industrious, all honest and correct in conduct and of good principles—a credit are they to her, and obedient and mindful of her advice. One of her sons is in California; he has sent his mother drafts sometimes, and he lost $400 when some of those express companies there failed. Letty's husband works at the South, aids her as much as he can, but the brunt of all comes upon her. Day after day she works; always cheerful, and until recently she has attended the winter evening school to learn to read and write, and she is over fifty years old. "But," says Letty, "I must give up this desire of my heart, for my eyes fail, and spectacles will not help me." "Now, I have nothing to say gen the slaveholders," remarks she, "for they don't know any better; they are brought up to think they can't help themselves, and they won't try; but I don't believe in slavery nohow. no man or woman has a right to another's liberty. I hold it no disgrace to serve any one, to wait upon them, or to help them; but when they deny me my liberty, they sin against me, and wrong me cruelly." "Did my mistress come to me to-morrow, I and mine would cheerfully work for her." "I count all honest labor an honor, and so I tells my children, and if they want a thing to work and earn it, and never to run into debt or get trusted for the least trifle, and that they must never do anything to make me ashamed of being their mother. If I am sick, I have as good a bed to lay my old body upon as any one and comfortable clothes to cover me, and these two poor hands won it all, and I thank the Lord who gave me strength to work, and a will to do all in my power".

For many years Letty has been a communicant in the Baptist Church, and during this period her life and conduct have been exemplary, and in speaking of others she shows that true charity which comes from a Divine faith and hope.

Letty's is not an isolated case. A visit to our winter evening schools would surprise those who maintain the absolute inferiority of the colored race; their docility and perseverance in many instances ontrival the white race.

Truly does Theodore Parker say, the negro is enslaved through his gentler traits.

FRANCE AND PORTUGAL.

From The (London) Spectator.

FRANCE is rapidly taking an attitude in international affairs which is far too grave for any discussion except that serious and deliberative sort which men naturally adopt when in the presence or on the threshold of great events. When the time for action is approaching, all declamation is discarded as unsuited to the solemnity of the moment. And when a State under the mask of alliance outrages every principle dear to the heart of England, and is perpetually placing this country in the ridiculous and foolish dilemma which is the chronic malady of our relations with France, we all know that the state of peace is provisional only, unless a total change come over the spirit of the dream of the offender.

We write under the restraint which we impose upon ourselves, not without difficulty, in these international questions, but a restraint which is due to the absence of that sort of information which can alone be called authoritative, of the very words and acts and deeds of the governments engaged. But the salient features of this case of the Charles et Georges, and of the action of the French government, are such as do not admit of doubt or hesitation in the verdict which the soberest person must pass upon these transactions. Besides, after waiting a long time, the *Moniteur* has broken silence and stated so much of the case as the French government vouchsafes to state to the surprised and indignant nations. The whole affair is of the simplest. An undoubted slave ship is taken, *in flagrante delicto*, in forbidden Portuguese waters by Portuguese authorities. After condemnation of the local Portuguese tribunal, appeal is made to the superior court of Lisbon, and, pending this appeal, the vessel is demanded out of the hands of the Portuguese government, and an indemnity for her detention, with threats of force for non-compliance. No ingenuity of man can imagine any reason for disallowing the course of international law in this case, except the deliberate pretension of the French government to set itself above all law. This pretension coming as a sequel to many things which are deeply graven upon the heart of Europe, seems scarcely to leave any alternative but the expectation of serious events at no distant date. A remarkable expression which was made use of by the Emperor Nicholas, at the time of his aggression on Turkey, is applicable with the greatest force to France at this moment. He said that it was not possible to "live with" Turkey. Certainly, if all the rules which constitute the ties, the very hinges, joists and beams of civilization and Christendom are broken down in this way, it is not possible to live with France.

Our government may rely on it that the most searching investigation will be given to all that they have been doing when Parliament meets. We will not for a moment venture to suppose that any set of persons, calling themselves English gentlemen, have deliberately connived at these proceedings of France, or turned a deaf ear to any appeal that may have been made by Portugal. The claim of that State for our help in this case presents such an accumulation of legal and moral obligations, so far as the particular facts are known, that any person occupying office who should have ventured to disregard them will have incurred the reproach of an infamy absolutely without precedent in the annals of this free English nation. So deeply do we feel on this subject, and so deep dyed is the political crime of such an abandonment, that, whatever misgivings we may entertain as to the course of our government, we are inclined far more to reproach ourselves for, than to take as a ground for argument. Was there ever so plain a duty? A small State which has been our friend, our ward, our pupil for many generations, which has an absolute right to our active protection and armed assistance, is outrageously assailed and insulted for its energetic measures in the repression of what is virtual slave trade. If Portugal be not just the nation, and this not the case in which the hand of England should at once be raised to the hilt of the sword, no man can say when it should; the doctrines of the peace party are solemnly adopted as our standard, and there is an end of all the honor of England. A duty of that kind once meanly shirked would be almost as a recorded sentence of death against the nation which had been guilty of its breach. Whatever be the rumors in Portugal, whatever the insulting articles in Russo-Belgian papers, we will not admit into the remotest corner of our imagination the supposition that the same moment in our history which is witnessing a social science association has been burdened with a political sin so heavy. But the circumstances are equivocal, and the assertions of French papers strong, and we are being praised in those hireling journals, which are the ugliest badge of the French slavery of the hour, for a "loyalty" to the bad cause of France, the very supposition of which brings the blood to the cheek; such loyalty as that for which the Fourteenth Louis of a dynasty that perished for its sins might have praised the second Charles of a dynasty which perished as justly. But the total silence of the moment is oppressive. It is scarcely possible to look without impatience to the delay that must take place before we know authentically what is the part that England has been playing in the late affair: why English vessels of war were sent to Lisbon: what the Channel fleet has been ordered to do, whether we have been acting as fools or rogues, or both.

It may perhaps be proper to notice the plea advanced by the *Moniteur*, in support of the French proceedings, miserable as it is. We are told that the capture of the Charles et Georges could not be justifiable because the superior Portuguese authorities in Africa had intimated to inferior officers of ports that they were to discriminate between French vessels engaged in shipping emigrants and those engaged in the slave trade. At any rate, whatever be the effect of such a plea, it was one which should have been left to the court of Lisbon to determine its weight. At the utmost it appears to allege no more than that the Portuguese authorities in Africa had imagined that practical distinctions could be drawn between two classes of vessels, which are shown by experience to belong to one and the same. It is not stated by the *Moniteur* that the supreme government of Portugal had authorized their subordinates in Africa in drawing such distinctions. And obviously without such an allegation the plea is perfectly valueless, as against the government of Portugal. But in truth the gravamen of the charge against France is that it has interfered with the operation of law. For the statement made by the *Moniteur* that the Charles et Georges was captured out of Portuguese waters, which, if true, would dispose of the whole case, and render all other arguments superfluous, is not supported by a tittle of proof, and appears to be made in pure recklessness.

It will be a subject of sincere rejoicing on our part if any further explanations can put a better face upon this extremely ugly business. But we do not well see how that is possible. The *Moniteur* has spoken, and leaves the matter in just the plight that it was before. It is impossible that serious consequences should not flow from these events. In a case where the national honor and the national abhorrence of the slave trade are equally involved, the line which England must, sooner or later, take cannot be doubted. We feel bound to repeat what has been said so frequently during the past week, and to repeat it most emphatically. The French alliance must from this moment be considered at an end.

BENEVOLENCE.—With much sin, there is much good in New Orleans. The Christian Association has labored incessantly during the scourge of yellow fever, and several of its members have lost their lives by benevolent self-exposure. Lately a lady, going from a ship to some friends in the city, was faint, and stopped by the side of the street until her friends could come for her. In a half hour four officers of aid from members of benevolent associations were made to her though she was a stranger and unknown. We are told that if the question of emancipation could be presented to the city alone, clear of the State, it would be carried at once—*Northern Advocate.*

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, NOVEMBER 27, 1858.

CORRESPONDENTS will greatly oblige us by a careful observance of the following directions, viz.:

Letters enclosing matter for publication, or relating in any way to the editorial conduct of the paper, should be addressed, "*Editor of the Anti-Slavery Standard*, 138 *Nassau street, New York.*"

Letters enclosing subscriptions, or relating in any way to the business of the office, should be addressed, "*Publisher of the Anti-Slavery Standard*, 138 *Nassau street, New York.*"

TO DONORS.

THOSE who have made pledges to the American Anti-Slavery Society, and those who intend, whether pledged or not, to do something in aid of its operations the current year, are reminded that this season is the time when such aid is most needed. Such Donations will be gladly received and promptly acknowledged either by Francis Jackson, Boston, or S. H. Gay, New York.

THE SIGNS OF THE TIMES.

THE great business of President-making, which is the art and mystery in which all true-born Americans esteem themselves proficients, is about to open again, preparatory to the season of 1860. In itself it has been, thus far in our history, of no particular importance what was the material chosen as the staple of the manufacture. The manufactured article was always sure to be of the usual style and equally well adapted for coarse and dirty work as the specimens which had been turned out before and laid aside because too soiled and too threadbare for further use. Sometimes enthusiastic anti-slavery politicians flattered themselves that they had lighted upon a stuff out of which something more germane to their purpose might be wrought; but when it came to actual wear, it was nothing but the old article which had disappointed and damaged them so often before. They found that the asseveration of the sign-painter, who dealt only in Red Lions, when asked to furnish an Angel, was applicable to their case as well, and that the Angel they had compounded for would persist in looking most confoundedly like a Red Lion, in spite of them. Their escapes from success have been their happiest hits, for nobody can say that General Scott or Colonel Fremont would have been any better than the average of Slave-made Presidents, had they succeeded in winning their way to the White House.

The day of which anti-slavery prophets have spoken as sure to come seems now to be at hand. We do not mean to say that slavery is to be destroyed just yet, or even that anti-slavery statesmen will speedily get hold of the helm of State, for we do not violently anticipate either consummation as at the door. But we think it clear, from all the signs of the times, of which the political sky, dark as it is, is full, that the time when this country is to be divided on the simple question of Slavery and Anti-Slavery cannot be long retarded by the efforts of the most skilful of political magicians. The shadow, indeed, has been held back on the dial of the age, and the sun has been made to stand still by the incantations of political wizards, at the orgies called Conventions, but the sun is getting too strong for them, and the shadow will soon fall upon their own fortunes if they do not take themselves out of its way and cease to compel the history of the nation to be false to the ideas which possess the mind of God. That they withhold themselves from this necessity is but too evident. They have been so long dealing with darkness and trying to establish a compromise between it and the light, and trying to make men believe that it was the perfect day, that they wink and blink at the glimmerings of brighter hours to come which begin to shoot out from beneath the horizon.

The Fremont campaign was an encouraging one, because it did accustom the people of the North to the strange attitude of united hostility to the South. The principle on which that campaign was fought was the very narrowest and meanest that ever marshalled a host to battle. Never did so great an army rally around a flag of such imperceptible dimensions and such dubious and shifting color. Fortunately for the army and its chief, it was defeated, and neither were called upon to face the greater danger of success. The state of things at present is much more favorable to the initiation of a more vigorous and united attack on the power that misgoverns us than any that a Fremont administration could have brought about. The Administration is defeated in Kansas by the action of the inhabitants of the State. Slavery has met with its first defeat, and that when it fought its battle under the most favorable circumstances, and with the President and the whole force and *prestige* of the Government arrayed on its side. The natural indignation which that insolent invasion of Northern rights excited awakened intelligence and spread knowledge in quarters and to an extent which nothing less outrageous could have reached or effected. The nature of slavery, in its essence and its accidents, was never so well understood, and the necessity of an organized resistance never so deeply felt, as now. A glance over the Annual Reports of the American Anti-Slavery Society for fifteen years back will show that this procession of events has been exactly in the sequence and in the direction therein indicated as inevitable—only the march has begun sooner than the most sanguine prophet ever vaticinated.

The Speeches of Mr. Seward and of Mr. Hammond we have already spoken of as among the most striking indications of things to come. Mr. Seward, an experienced and wary statesman, who has his eye on the face and his hand on the heart of the nation, boldly proposes a scheme of political action looking directly towards the extinction of slavery. So boldly did he speak that the Republican papers are but just beginning to pluck up courage enough to let their readers know what it was he said. Very few of them have had the sagacity and the pluck to put themselves directly alongside of him and to accept his plan of the campaign. And yet this is what they have got to come to, for there is no other bond of cohesion that can keep their party together. They have raised spirits which they cannot lay again, and which will yet be their masters. Mr. Seward saw clearly that the rank and file of the Republican party demanded this onward movement, and that they would be too many for their more timid officers. Mr. Hammond, on the other hand, sees the same thing, and, as the forlorn-hope of slavery, he lays down a platform on which the slaveholders and Mr. Douglas can stand shoulder to shoulder. He gives up the possibility of the slave States standing by themselves; but thinks that, by using their weight judiciously in the balance of parties, they may compel dint and service enough from the North for their protection and comfort. He clearly sees that Douglas is the only candidate that is sufficient to stand up against the gathering cry of the Free States, and is willing to take him with all his imperfections on his head. And we imagine that the whole South will ultimately, though there will be much virulence and many contortions and blasphemy, come to the same prudent conclusion, and eat humble pie as an oblation to Douglas and Slavery at the Congregation of Charleston in 1860.

It may be that there may be a reflux in the tide of public sentiment, and that there may be yet another compromise on both sides in that acceptable year. The Republicans may not get courage enough to put Mr. Seward at their head, with the standard he has unfurled in his hand. They may be led away, by the enchantments of a false expediency, to hunt up some notable obscurity to stand for some pestilent congregation of split-hairs called a platform, and so delay the evil day of plain speaking and open action. The slaveholders, on the other hand, may find the sins of Douglas too unpardonable to be wiped out, and they may second the spite and malice of President Buchanan, so as to compel the nomination of some less marked man. But, let these things be as they may, the battle is already joined, and it can never be parted again until victory has declared herself on one side or the other. The passions which have been aroused can never be put to sleep again, and they will array themselves on the one side and the other of this great combat, and wrestle with each other till the better or the worse prevail. Fisher Ames said a very wise thing when he said that "there's no such thing as blowing a barrel of gunpowder *half-way down*?" This has been the endeavor of the Republican party hitherto. It has not succeeded yet, and it never will, except by effectually dampening the explosive particles and thus destroying its own means to success. And so the temporizing policy of the Northern Democracy may delay for a season the direct encounter of their antagonist principles by moulding of some Northern doughface, of a more yielding consistency than Douglas, into the form and pressure of a candidate.

In all this we see the results of twenty-five years of persistent anti-slavery agitation outside of the political arena. The general mind of the North has been stimulated by the incessant application of anti-slavery truth, in Church and in State, in public and in private, until it is aroused to an uneasy sense of guilty responsibility toward the slaves and to an unswerving reaching after some way of relief. The political remedy is the first that offers itself, and is laid hold of the soonest. Hence the growth of the Republican party, and because of this its growth cannot be stayed, in one shape or another, until it has done, or failed to do, whatever politics can effect. Whether any application of political action within the Union, as proposed by Mr. Seward, can be effectual to destroy slavery, we most seriously doubt. But we know that, in the nature of things, this experiment must be tried in its order, and we may righteously rejoice that its turn has come so soon. We shall watch its progress with profound interest, assured that it is a necessary stage in the development of our destinies. If it can procure, by indirection, the Abolition of Slavery, we will rejoice; but if, as we apprehend, it cannot, we believe that it must prepare the way for the only sufficient cure—the withdrawal of the Northern States from the Confederacy, and the formation of a more perfect Union, with no blood for the cement.

THE NATIONAL ANTI-SLAVERY—SUBSCRIPTION ANNIVERSARY.

As this coming anniversary, though the twenty-fifth from the beginning of that social and financial series which have been so greatly promotive of our cause, will be the first of a series from which a far greater social and financial efficacy may be anticipated in its behalf—and as the change in the method of its observance, by rendering the Christmas and New Year's season inconsequential, favors a change in the time of its appointment which is, for many reasons, advisable—the day and evening proposed will fall somewhat later than heretofore, making it the first anti-slavery occasion of the year 1859.

One great object of the change from sale to subscription is to ensure the broadest possible home-coöperation, and thus to deserve the most generous possible foreign one, in this THE GREAT CAUSE OF THE WORLD.

Every friend and well-wisher who has heretofore rejoiced in the opportunity to show good will by purchase is now entreated to do so by subscription; a cordial invitation being extended by the ladies (whose names are attached to the circular in another column) for the occasion hereafter to be advertised.

It will be an occasion for conversation, consultation and mutual aid; for the social and festive congratulations of the new year, as well as an opportunity for the discharge of our pecuniary debts to the Cause, according to the full measure of pecuniary ability, whether it be positively great or small, or that measure made great by its grand accompaniment of a devoted life which has cut down its amount as a sum of money.

The friends of the Cause abroad are already at work, and will all be present in the spirit at this reunion—some of them, doubtless, in fact also. The following—one of their communications among themselves—accompanied by a private letter of great interest, will greatly encourage and cheer all who are now hard at work in the New England field, at the West and elsewhere.

BRISTOL AND CLIFTON ANTI-SLAVERY SOCIETY.

The Committee desire to call the attention of the friends of liberty, in Bristol and the neighborhood, to the present position and need of the AMERICAN ANTI-SLAVERY SOCIETY. They do this the more freely and hopefully because, in the good providence of God, the issue of the great, vital, world question has now to be decided in the United States. Let slavery be abolished there, and its universal death-blow will be given. No civilized country will then bind its fetters upon Christ's freemen.

The American Anti-Slavery Society has, from its origin, had one single, simple object—the emancipation of the slave. Its supporters have been content to work and wait for this as the blessing of Heaven to come in due time upon their labors. Its most zealous Agents have, for this, given up all worldly business, all professional advancement, all hope of outward prosperity—twenty-five years of life filled with persecutions manifold; and some have died in the struggle in faith, not having received the promise.

British aid to its funds has, for a long period, chiefly gone in the shape of contributions to the BOSTON ANTI-SLAVERY BAZAAR. The leaders of the cause in America have now determined that the time has come when direct Subscriptions in money will best serve the holy cause. Therefore, they ask British aid in that form, as giving, at once, substantial support and an expression of sympathy in their labors.

They ask this at our hands and hearts because the field of exertion is continually extending, needing more Lecturers, more Agents, more Printing, more of all that sends an electric stream of divine compassion and of eternal justice through the souls of their countrymen, waking them to a conviction of duty to their colored brethren—duty never more to slumber or be lulled to sleep until they shall equally with themselves, hold, as their own from the common Father, "life, liberty and the pursuit of happiness."

One new mode of action has been adopted which will entail much labor and much expense in working; but which, under the Divine blessing, we trust will prove the beginning of the end. It is this. A petition is being circulated in Massachusetts, through all its cities, towns and villages, calling upon the Legislature of that State to make it "*free soil*," so that no slave can be born there, no human chattel live there, no one be tried and convicted there of being a slave and sent off to impious bondage; but that every child of God shall stand erect there, in natural and law-protected possession of his rights and liberties.

This movement followed up to success in Massachusetts, the other free States must catch the flame. And it is a fire from Heaven that will burn with a steady and unquenchable vigor, purging out the dross and leaving the pure gold of State Institutions. It will show what strength and what blessedness are ordained for the people who do what is right in the sight of God.

Signed on behalf of the Society,

ANN TRIBE, 9 Portland street, Kingsdown, *President.*
MARTHA STEPHENS, Ashley Down, *Treasurer.*
MARY THOMAS, Woodcote, Stoke Bishop, *Secretary.*

At the sight of such documents as this all worthy Americans will renew their resolution that the generous coöperation of Europeans shall never find them selfish and indolent.

We notice, with great satisfaction, in the columns of the London *Advocate* (the best *Topical* paper in England), that all denominations in and about Bristol are united in the furtherance of our cause. Among others, the Rev. Thomas S. Crisp, Baptist College, Stoke's Croft; Rev. D. Cooper, Redfield House, St. George's; Robert Leonard, Esq., Jr., 6 Buckingham Villas, Clifton; Thomas Waterman, Esq., Tyndale Villa, Cotham; Rev. Edwin Chapman, Hyde Lodge, Durdham Down, have given their valuable and influential services as receivers of contributions.

Let all the earlier and later friends of the Cause unite in every town where the anti-slavery principles have been implanted, and, while they are attending to the petitioning, make collections and donations, and resolve to come up, if possible, in a body, or at least by delegation, to receive the cordial welcome which the January reunion of 1859 will extend to them. There is also the amplest heart-room for Southerners wishing to get rid of the system of slavery, and desiring to become personally acquainted with their co-laborers at the North for the better prosecution of a cause which is not sectional—not even national—but universal.

Let the friends in all the towns and cities where the cause was early cherished, such as Portland, Bangor, Lynn, Concord, Concord (N. H.), Salem, Brookline, Cambridge, Groton, Haverhill, Andover, Fitchburg, Leominster, Milford, Worcester, New Bedford, Weymouth, Plymouth, Dorchester, Milton, Fall River, Duxbury, Hingham, Nantucket, Providence, Brooklyn (Conn.), Rochester, Abington, Lowell, Portsmouth, Troy, Staten Island, New York City, and so many others in all the New England States, the Middle and the Western ones, begin *now*, in each, the work of collecting, in a spirit of noble emulation, that the coming reunion of them all in Boston, at the beginning of the year, may be indeed to this country a FESTIVAL OF FREEDOM, prophetic of a speedy jubilee.

It is in contemplation to forward, hereafter, a more especial invitation to each friend and to each township everywhere; but the ladies whose names are appended to the annexed circular meanwhile refer each coming guest to *that* as an all-sufficient one; asking excuse of any who may chance to be omitted from so numerous a list as that of the names whose presence they covet, entreating such, if any there should be, not to suffer any unfortunate accident or mistake to deprive the occasion of the pleasure of their company.

M. W. C.

THE LONDON SPECTATOR.—We are much struck by the true and steadily rising moral tone as well as by the high order of ability which characterize *The London Spectator*. It has always been a periodical of the highest mark, and its merit is on the increase. We enrich our columns this week with its appreciation of the present state of our great question, as between Portugal, England and France. Well said the distinguished French Advocate, Cremieux, in 1840, "All Liberties are one." We all see, eighteen years after, that all Despotisms are one also. That noxious thing, Louis Bonaparte, floated from the past, like froth and scum, to a spot where his action is mischievous to the world, is working out a demonstration of the unity of despotism. Englishmen have been lately obliged to say to us, "Your country never stood so low in the eyes of the civilized world." We rejoice that it is so; for when the slaveholding American States stand low, the prospects of our cause, the other scale, are rising.

If England now succumbs to France, there will be, not indeed another *people* sunk lower than our own, but there *will* be another *government* disgraced to the level of that of Mr. Buchanan. But we cannot admit the possibility. Delay there may be—England is liable to be taken by surprise, by black-leg politics, whether French or American—but the whole history and character of her people is our guarantee that she will recover the ground temporarily lost to the liberties of the world by her late alliance with retrogression.

PROHIBITION OF SLAVE-HUNTING.

THE Legislature which will assemble in Albany on the first of January will contain a large majority of Republicans in both branches, and we hope that earnest Abolitionists in every County will put its anti-slavery character to the test by sending in petitions, as numerously signed as possible, praying for the enactment of a law prohibiting slave-hunting, under the severest penalties, on the soil of the Empire State. The Abolitionists of Massachusetts are making a strong movement for such a law in that State, and the Legislature of Vermont, now in session, has been plied with petitions, influentially signed, and now has the subject under consideration. The number of Garrisonian Abolitionists in this State is not large, but if they will all take hold of the work in earnest, they can produce a wholesome agitation and gain a large number of signatures to their petitions. In some localities the work is already begun, but we fear that in many others, where we have one or more readers, nothing has yet been attempted. We entreat every friend of the cause in this State, who may read what we now write, to make a copy of the following petition, and at once commence the work of obtaining signatures. Let us go up to the Republican Legislature with our demands that the soil of the State shall be protected from the incursions of the man-hunter, and if they refuse to enact a law for that purpose, let us hold them responsible as the abettors of kidnapping.

To the Senate and Assembly of the State of New York:

The undersigned, citizens of the State of New York, respectfully ask you to enact that no person, who has been held as a slave, shall be delivered up, by any officer or court, State or Federal, within this Commonwealth, to any one claiming him on the ground that he owes "service or labor" to such claimant, by the laws of one of the Slave States of this Union.

Aaron M. Powell writes from Ghent, Columbia County: "We have started the petition for the greater security of the fugitive and the freedom of the State, and with a fair prospect of numerous signatures. I wish the petition might be thoroughly circulated throughout the State." The friends of the cause in other places should at once imitate the example thus set. If the work is faithfully done, the number of signatures will be so great as to astonish the political managers at Albany.

The petitions may be sent, as soon as completed, to some member of the Senate or House, or directed to Lydia Mott, Albany, in season for them to reach her on or before the first of February, the day fixed, we understand, for the annual State Anti-Slavery Convention for 1859.

THE FILIBUSTER STOPPED.

FOR some time past the filibustering agents of the slaveholders, under the lead of the infamous Capt. William Walker, have been engaged in organizing a new expedition against Nicaragua, with the intent to take the country by violence and annex it to the Union as a slaveholding Territory. Mr. Buchanan, regarding the scheme with a jealous eye as likely to defeat his own plans of conquest and annexation, has all along evinced a determination to thwart the designs of the filibusters by rigidly enforcing the laws of the United States for such cases made and provided. Those engaged in the expedition had agreed to embark at Mobile in the bark Alice Painter, on or about the 20th inst., under the pretence that they were emigrants, on their way to Nicaragua for peaceful purposes. Accordingly, some four or five hundred men, who had been induced to join the expedition by such promises as the scoundrel Walker and his associates readily made, assembled in Mobile on the 19th inst. The leaders and their victims were sorely disappointed, as well as terribly indignant, when the Collector of the port, acting under instructions from Washington, refused to give the Alice Painter a clearance. The grounds of this refusal were thus officially stated:

It appears that Messrs. J. Hessie & Co. of Mobile made application to the Collector of the port for a clearance of the bark Alice Painter, with provisions and passengers, for Greytown. The cargo consisted of flour, pork, beef, sugar, etc., and agricultural and mechanical implements, with a few articles of household goods. Between three and four hundred men, calling themselves emigrants, were ready to embark, with a view, it was stated, of becoming resident citizens of Nicaragua. The Collector learned, from a quarter not liable to be misunderstood, that the persons who proposed to emigrate by the vessel were furnished with passports from Sr. Yrissarri, Envoy Extraordinary and Minister of Nicaragua.

The notice of the clearance of the vessel was given by General Walker. From what can be gathered upon the subject, the Treasury Department has no doubt that the persons who have set on foot the present enterprise, whatever it may be, are in part, if not entirely, the same as those who were concerned in the equipment, loading and clearance of the Fashion in the year 1857 (November) at the port of Mobile.

What subsequently transpired was wholly inconsistent with the truth of the representations at that time made to the Collector. As arms and ammunition in large supplies were landed with the cargo in Nicaragua, it clearly appears that false manifests were used to procure the clearance of the Fashion; and it also appears that false papers in relation to the character of the cargo were produced to lull suspicion as to the true character of the voyage. These facts carry with them the irresistible conclusion, first, that the expedition escaped by false and deceptive proofs at the Custom-House; and, second, that it was (in violation of the laws) a military expedition, set on foot in the United States, to be carried on from their territory and jurisdiction.

The persons who were active in prompting shipment, loading and clearance of the Fashion are prominent in superintending the equipment, loading and clearance of the Alice Painter. The pretences which were made use of to influence the clearance of the one are the same as those now presented to obtain a clearance for the other.

It is a significant fact there has appeared in the newspapers a circular letter, and identical in its language with those of Gen. Walker. Both of them invite emigrants to come to Mobile. They speak of associations having been formed in this country to colonize a foreign State, without any concurrence or sanction of the authorities of the State, or any communication with them. When it is known under what auspices these associations have been formed, their design appears more conspicuous.

The Secretary of State, it appears, inquired of Señor Yrissarri whether he had given passports to the emigrants, and found the fact to be otherwise than believed by the Collector of the Port of Mobile. None such have been issued under his authority, or within his information. If passports have been shown to the Collector, the fact furnishes another circumstance to make him distrust the good faith of the applicants. In fact, it should be conclusive on his action, as without proper passports it is admitted that these persons could not go to Nicaragua as peaceful emigrants. If these persons were presented with written passports from the Nicaraguan Minister, it would present an entirely different case, and one in which the Collector would be justified in granting a clearance.

For these reasons—fully set forth in the reply to the Collector's letter—he is directed to withhold the clearance applied for.

It is not intended by the instructions to interfere with any lawful trade between Mobile and the port of San Juan de Nicaragua, or any other foreign port, or to prevent peaceful emigrants from proceeding in good faith to settle in Nicaragua, or any foreign country. And should any such case occur, free from the circumstances surrounding this one, clearances will be granted to such vessels.

These illegal expeditions have already embarrassed the powers of the Government of the United States, violate the laws of nations and the Acts of Congress, and tarnish the national character. Nicaragua is entitled to repose in the confident belief that we shall maintain relations of peace and amity with her government and people.

Special Despatch to The New York Times.

WASHINGTON, Tuesday, Nov. 23.

I telegraphed you last night that General Walker's friends suppose that he has left the United States, with five hundred men, for Nicaragua. It seems that, anticipating difficulty at Mobile from interference by the Collector, he selected about five hundred men who rendezvoused at another and smaller port on the Gulf, where the Revenue Officers sympathize sufficiently in his plans to be readily convinced of the legality of the enterprise.

From this port it is supposed the party put to sea, within the last day or two, and, as the point of intended departure was not suspected, it is thought scarcely probable that they can be intercepted, except it be when they approach the coast of Nicaragua. The excitement arising out of the interference with the Mobile party was designed to be availed of to cover the more important movement elsewhere.

The law provides no penalty against a Collector who clears a filibuster vessel. His only danger is that of removal from office, the pecuniary inconvenience of which the filibusters can readily compensate.

To the numerous inquiries respecting the Puritan Ballads we recently reproduced, it is necessary to reply, that they are bonâ fide ballads of the time, written in the year 1752; that their author was named Paul Torrey, of Weymouth, and that they were preserved "for posterity" by the Rev. Jacob Norton, who acted as editor for them, in 1811, by making them the appendix to a Sermon of his own, on "the Blessedness of those who die in the Lord."

THE FINANCIAL ANTI-SLAVERY FESTIVAL.

To the Editor of The National Anti-Slavery Standard.

DEAR SIR: In answer to the many inquiries constantly made of the friends of the cause, showing how much the public mind is interested respecting the Financial Anti-Slavery Festival, Soirée, Anniversary, Reception, Convention, Drawing-Room, Council, Conversazione, Commemoration, World's Convention—either of which it may be called, since it will, in its nature, be *all* these—will you kindly allow me through your columns to say that, *in all probability*, it will be held at the MUSIC HALL, Boston, during a day and evening of JANUARY, hereafter to be determined;

That all our friends *everywhere* (as per cordial invitation signed by the ladies in another column) are requested to give the pleasure of their company;

That no entrance fee will be permitted, the only offerings to the cause desirable on this occasion being those, whether great or small, that free-will makes worthy of it;

That cards of invitation will be placed at the Anti-Slavery Offices and at the Booksellers' shops for the convenience of the guests; and each card, previously inscribed with the name and address of the person presenting it, will ensure a cordial reception;

That cloak-rooms will be arranged, to save the guests the risk of remaining in their street dress in a warmed and lighted apartment;

That the *evening* invitations will be issued for half-past 7 o'clock; but the guests will be welcome at any moment during the evening, and a short visit gladly received if a long one is impossible on account of other engagements (respecting the day-arrangements, further notice hereafter);

That all who are prevented from being present in person, especially friends from the South, are entreated to accompany their subscriptions by a short letter, that may give information and encouragement to their Northern coadjutors in this great work of national progress and improvement;

That, while renewing the invitation to all, this occasion, as an opportunity for subscription merely, is *exclusively* commended to those who have never habitually subscribed elsewhere; to those who are just beginning to appreciate the importance of the cause that has done so much for their benefit, without their having, as yet, made a pecuniary contribution to promote it; to those whose political path it has lighted, till they feel the obligation *to feed the lamp;* to those who have hitherto contributed by purchase, and who are now relied upon to continue their aid by donation, in the assurance that half the sum they may have annually spent will in this way be a clearer gain than the whole through the former circuitous channel.

M. W. C.

For The Standard.

TO THEODORE PARKER.

THE Lireling praised, with gesture bland
And visage smooth, our native land,
And marshalled deftly in a row
All the grand metaphors we know.

The foster-child of Liberty!
Her sails shall whiten every sea,
Her empire strengthen and increase,
Till all the world shall rest in peace.

The cries of love asunder rent,
And moans of souls in banishment,
And bay of bloodhounds, underran
The accents of the holy man.

And as he spake, in every word
The clank of manacles I heard,
And lifted scourges, dripping gore,
And groans and curses, evermore.

Smooth hypocrite! upon my ear
His words fell chill and void of cheer,
For in my soul those sounds of wrong
Murmured, How long, Oh Lord, how long!

Thanks be to God that there remain
Apostles of the older strain,
With hearts of truth and tongues of fire,
To utter prophecies of ire!

Philadelphia, Nov. 8, 1858. J. A. DORGAN.

PENNSYLVANIA ANTI-SLAVERY FAIR.

THE Twenty-third Anti-Slavery Fair of Pennsylvania will be opened, in Sansom Hall, Philadelphia, on Tuesday, the 14th of December, and will continue open during the following three days.

The claims of this Fair need not, now, to be urged upon the Abolitionists of Pennsylvania, and New Jersey, and Delaware. The Managers wish only to *remind* these, their Coadjutors, that the time has arrived when donations of all kinds will be gladly received and may be forwarded to the Philadelphia Anti-Slavery Office, No. 107 North Fifth street, or to any of the managers of the Fair.

Products of the farm, the garden and the dairy are especially requested, as they always command a prompt sale, at market prices. Manufactured articles or materials for manufacture, Groceries, Foreign Fruits, Flour, etc., will be very acceptable contributions. Gifts of Books, Stationery and Toys are particularly desired.

Contributions to the Refreshment Table may be sent in the form of Cake, Pies, Bread, Ice Cream, Oysters, Cold Meats, Milk, Cream, Butter, etc., etc.

The Managers trust that their friends in the country will not forget to obtain a supply of Evergreens, to add to the beauty and attractiveness of the Saloon. Let each who feels interested in our enterprise do what he or she can find to do for its promotion, though it be only by a small contribution to our Fair. The gift shall not only be serviceable in furnishing money for our treasury, but, if bestowed from love to the slave and to the cause of Freedom, it shall bless the soul of the giver.

M. G.

PERSONAL.

The Rev. E. H. Chapin, of this city, after an illness of several weeks, was able to preach on the last Sunday.

The National Era says that Senator Sumner is coming home to take his seat at the opening of the next session of Congress, December 6th.

Our readers will all be glad to learn that Theodore Parker has so far recovered from his late severe illness as to be able to resume his pulpit labors.

J. Miller McKim spent the last Sunday at Eagleswood, N. J., and, by request, addressed the teachers, scholars, residents and visitors on the subject of slavery. His statements respecting the U. G. R. R. and his appeals in behalf of the anti-slavery cause awakened a deep interest in that little community.

A. M. POWELL, of Ghent, Columbia Co., N. Y., will accept invitations to lecture, from Lyceum and other Lecture Committees, after January 1st, 1859. His lectures are, 1. "*Human Nature*"; 2. "*Civilization*"; 3. "*The Empire of Slavery.*" We take pleasure in commending Mr. Powell as a lecturer capable of interesting and instructing those who may give him audience.

The Rev. Andrew P. Peabody, editor of the *North American Review*, in a literary oration lately published, thus alludes to the poet Whittier:

"Of our American poets, were I to name one who is preëminently indebted to his sympathy with the eternal law, his loyalty to the immutable right, it would be Whittier. Often with deficient euphony and halting rythm; strong, but not versatile; rich in sentiment, but meager in fancy—it is the energy of profound moral conviction that rasps the ear in his roughened line, and stirs the leaping pulse, now to indignant scorn, now to no less indignant pity; now to heroic daring, and now to glad sacrifice for God and virtue. The poet of reform; the Amphion by the rising walls of that New Jerusalem, within which bondage, strife, mammon-service and man-worship shall find no place—he may now wreathe his brow with scanty laurels; but an amaranthine crown awaits him in coming times of a purer faith and a nobler humanity."

DR. CHEEVER'S article, which we this week reproduce from *The Independent*, is a faithful and fearless exposure of the sophistries by which the editors of that paper and others (aptly described by the Doctor as "Satan's gapmen") are seeking to palliate the sin of the American Board in admitting slaveholders to the Mission Churches. Dr. Cheever's masterly arguments and apt illustrations must carry conviction to the minds of many readers of *The Independent*, in spite of the jesuitical efforts of the editors to break their force.

EMANCIPATION IN THE DUTCH COLONIES.—The latest arrival from Europe informs us that a bill had been brought before the States at the Hague for the emancipation of the slaves in Surinam and Curacoa. The first colony is to get eleven millions of florins, the second three millions. Slaves are estimated for indemnity according to a tariff. A negro on a sugar plantation, 375 florins; on a coffee or cocoa do., 260 florins; on a cotton or rice do., 200 florins. There are 37,740 slaves in Surinam and 9,000 in Curacoa.

NEW PUBLICATIONS.

BORDER METHODISM AND BORDER SLAVERY. By Rev. J. MAYLAND M'CARTER, of the Philadelphia Conference.

MARYLAND SLAVERY AND MARYLAND CHIVALRY. By Rev. J. S. LAMP, of the Philadelphia Conference.

THE IMPENDING CRISIS OF 1860; or the Present Connection of the Methodist Episcopal Church with Slavery, and our Duty in Regard to it. By H. MATTISON, of the Black River Conference.

HERE are three pamphlets on one subject—the connection of the Northern Methodist Church with Slavery. Mr. M'Carter has been an itinerant minister of that Church eighteen years, seven of which were spent in the slave-holding portions of the territory embraced in the Philadelphia Conference. He is therefore qualified

should have passed away and, during all that time, our Conference should have done nothing, as a Conference, against slavery."

"We have shown the slave trade in our territory, and our silence; let us look now at the relation of the Methodist Episcopal Church itself to slavery within the bounds of the Philadelphia Conference. This is seen by the following considerations:

"*Many of our private members are slaveholders.* We do not say that these are numerous when compared with the thousands of members in Maryland, and Virginia, and Sussex County, Delaware. We have given some attention to the question, and from our observation on the two districts, Easton and Snow Hill, we have come to the conclusion that there are about fifteen hundred members of our Church in the Philadelphia Annual Conference who are slaveholders. We give five hundred to Easton and one thousand to Snow Hill District. These, we think, are owners of about 4,000 slaves. This is not too large an estimate. It has been made up and the figures obtained from those ministers who have spent a large part of the last ten years on those districts. My own observation would lead me to regard the number above given as probably correct.

"*Many* of the stewards are slaveholders. To a great extent this office is represented by the moneyed men in the Church—the large holders of property. One-half of the whole number of stewards on those districts are probably slaveholders. While in the upper portions of Maryland, and in Delaware, they are comparatively but as one in five, on the southern portions of both districts the precise reverse may be taken as the ratio.

"One-half of the trustees of Churches are probably connected with slavery.

"Exhorters, leaders and local preachers are slaveholders. The proportion of slaveholders to the entire membership (white) on Snow Hill District is about one to every ten; on Easton District, one to every seventeen."

"Of these church-members there are those who purchase and sell slaves as they do any other property—who buy them that they may avail themselves of their unpaid toil, and who sell them as embarrassment, good prices or vices in the slave may be provocatives to their transfer to others or to the South."

Mr. M'Carter reviews the proceedings of the Philadelphia Conference during the last eighteen years, presenting the strongest evidence that it has been and still is governed by a pro-slavery policy.

Mr. Lame's pamphlet is a history of his own banishment from his work as a preacher in Maryland, by the constituted authorities of the Methodist Church, for the offence of writing a series of anti-slavery letters to *Zion's Herald*. It illustrates the intolerant and proscriptive spirit which slavery everywhere fosters, and shows that its champions are of necessity the enemies of free speech, whether in the social circle or through the press. The author's testimony as to the extent to which slavery defiles the Church goes to confirm that of Mr. M'Carter.

Mr. Mattison takes a systematic and comprehensive view of the subject, showing how slavery first crept into the Methodist Church, and how, having once gained a foothold, it has grown with its growth and strengthened with its strength. He reiterates the statements of Messrs. Long, M'Carter and Lame, and fortifies them by testimony from other sources; and then proceeds to suggest the ways and means by which the Church may be purified from the damning sin. His object is to enlighten Methodists and incite them to a grand effort for the extirpation of slavery from their communion at the General Conference of 1860. That it will serve to deepen that wholesome excitement which ecclesiastical compromisers and tricksters so much dread, and thus accomplish much good, we hope and expect; but that the Conference of 1860 will take an unequivocal anti-slavery position is more than we anticipate.

THE CHRISTIAN EXAMINER for November contains the following articles:

1. Sacrifice.
2. Cicero the Orator.
3. Unitarianism—Past, Present and Future.
4. Giacomo Leopardi.
5. The Future of Turkey.
6. Modern Impudence.
7. Review of Current Literature.

The first of these papers takes us into the field of theological controversy, which to us is forbidden ground; but it contains some truths which, while they must command the hearty assent of every lover of God and man, are clothed in striking and beautiful language. The law of Sacrifice as a principle of human life is thus set forth:

"Our life is not ours; it is lent. By inspiration supplied, it must be by aspiration, by love and duty, again rendered forth, or the loan itself is cut short. We must give to gain, we must do to be. Our resources are ours only while we renounce them. The attempt at any egotistic appropriation of God's truth and power is suicidal. The prophecy is given to be spoken; the melody inspired to be sung; the commission, at once impulse and obligation, to publish, comes with the perception of truth; the Zeus in the brain of Phidias streams inevitably toward the hand; power can be felt, can be known, only in its passage to manifestation; and the flowing life refuses to be detained. The secret of poet and saint is the same—that our innermost fountains are filled when we draw from them, and that by incessant impoverishment we are made rich. And so utterance, outgiving, sacrifice, is one full half of the health and delight of the spirit.

"Observe that this is no species of spiritual phlebotomy or maceration, no dismemberment or mutilation of the soul, but its wholeness, its joy, and glory. The truest sacrifice of the birds is their singing; of the sun, his shining; of the earth, the verdant or blooming influence of its hidden life; and so of every creature, its proper utterance, its inevitable, pure action and expression. Often for the sake of this central blessedness one must forego certain acquisitions, agreeable or useful in their degree, and capable of being in some superficial way enjoyed, as riches, honors and the like. Is that worth speaking of? Suffice it to be sure that this expression, this outgoing and bounty of the soul, is the benefit and beauty of life. Thus all those relations which are sweetest to us are such as call forth most from us—as parent, patriot, lover, friend. So, too, the supreme vocations, as poet, priest, artist, lawgiver, are precisely those in which most is given and least outwardly expected. He is no poet who sings for fame, or for any reward grosser than the joy and deliverance of song; and the common sense of mankind has decided well that these high labors must be a compensation to themselves, not waiting upon outward payment."

"Thus, while our gifts are at last our only gains, giving must be lawful and discriminate; above all it must be the healthful expression, not the sick repression, of the divine law and faculty inspired into us. If sacrifice becomes other than this free coursing through us of the divine life, leading each to his proper utterance and work, each to the wholesome, happy exercise, rather than to the cramping and mutilation, of his being, it slides inevitably into bigotry, self-mutilation, and every species of conscientious suicide.

"If we inspect the noblest lives, they will uniformly be found exhaling this fragrance of devotion. Here once more is an opulent soul, longing to give for the sake of giving, to do for the sake of doing; a bosom filled with God, and under this inward, divine compulsion seeking for the conflict and the victory. For what did Columbus plead at the courts of Europe through many a weary year? Only for permission to pour out his life in a labor arduous, full of peril, uncertain of issue, and without the promise of vulgar compensations. What sent Sir Humphrey Gilbert across an unknown sea in a boat of ten tons? Only an inward urgency, a soul stretching its arms for worthy work. And Washington and Cromwell, Kepler, Bedmen, Paul, what is the primary fact in all their lives? Still it is a God-laden spirit, athirst for expression, compelled to consecration, burdened with the over-bounty, and seeking *relief* of devotion and action. At bottom, one and the same impulse animates all worthy souls. Its expressions are indeed extremely diverse. Now it sits rapt in the fine labors of art, again it produces the martyr of science; to-day it buckles on the armor of chivalry, to-morrow obeys the quiet, but still arduous, requisitions of culture; here it feeds the poor with the hand of charity, and then it goes forth to preach under the divine commission and obligation of apostleship; now with Plato it climbs the silent steeps of contemplation, again with Demosthenes it forces counsel upon the unwilling, hissing mob, its own worst enemy—least pleased with its truest friends; in mediæval Italy paints a Madonna, in modern America confronts oppression; but under all forms and in every age is fundamentally the same spirit. All the enduring products of history are to be referred to this source; the soul out of that divine need to expend its opulence produced them all. The adoration of Asia, the art and philosophy of Greece, the polity of Rome, every noble institution and every admirable monument, points spire-like to the celestial region whence such have come. Out of love and loyalty, out of reverence and belief, they have all been born. They are words which the soul has uttered, from an impulse and power that are incommunicable, or communicable by God alone."

The article on Turkey is a statement of what has been already accomplished, and what further progress may be hoped for, in the social reforms which have been so auspiciously commenced in that country. It presents, on the whole, a hopeful picture of the condition of the only great Moslem state still subsisting.

"Modern Impudence" is the prolonged growl of a cynic, who evidently thinks the golden age was long since past, and that the back side of the head is the appropriate place for the eyes.

The literary notices are, as usual, marked by careful discrimination, scholarly taste, and manly frankness.—Boston: 21 Broomfield street. New York: C. S. Francis and Co.

COTTON CULTIVATION IN AFRICA: Suggestions on the Importance of the Cultivation of Cotton in Africa, in Reference to the Abolition of Slavery in the United States. By BENJAMIN COATES. Philadelphia, C. Sherman & Son.

Mr. Coates is one of the few men who combine an earnest opposition to slavery with a hearty zeal for African Colonization. Incompatible as these two objects seem to us, he has somehow persuaded himself that they are not necessarily oppugnant. By some process of ratiocination which we cannot pretend to understand, he has convinced himself that he can cooperate with the Colonization Society without becoming responsible for the pro-slavery sentiments which that Society has always held and promulgated. If his position as a Colonizationist has sometimes tried the patience of Abolitionists, we have reason to believe, on the other hand, that his anti-slavery views have been a great annoyance to his Colonization associates. In the pamphlet before us, however, he marks out a path of enterprise and philanthropy entirely distinct from the Colonization scheme, and which, if pursued with sufficient energy, may lead to beneficent results. He maintains that cotton may be raised in Africa, by free labor, cheaper than in the United States by the labor of slaves; and he proposes to introduce the culture of the plant in that country, through the enterprise of colored emigrants from the United States, and thus, by breaking up the monopoly of the Southern planters, compel them to emancipate their bondmen. He proposes no such absurdity as the removal of our whole colored population to Africa, but only that a small number—one per cent. per annum for ten years—shall be induced to emigrate for this purpose, and to be furnished with the requisite capital for giving effect to the experiment. He exaggerates, in our judgment, the beneficent consequences likely to flow from the successful working of his scheme, but we have no doubt that, if carried out, it would prove an important auxiliary to the anti-slavery cause. That cotton of a superior quality may be cheaply produced in Africa is made clear in this pamphlet by testimony of the most unquestionable character.

THE ATLANTIC MONTHLY for December closes the second volume. Its contents are as follows:

1. The Ideal Tendency.
2. The Hour before Dawn.
3. The Skater.
4. Thomas Jefferson.
5. A Bundle of Irish Pennants.
6. The Jolly Mariner.
7. Suggestions.
8. Bulls and Bears.
9. Spirits in Prison.
10. Punch.
11. The Subjective of it.
12. All's Well.
13. The Birds of the Pasture and Forest.
14. The Minister's Wooing.
15. The Autocrat gives a Breakfast to the Public.
16. Literary Notices.

Here is great variety, and great excellence as well. It is enough to say that the number is, with the exception of the poetical contributions, equal to any of its predecessors. The first paper is clearly from Emerson. The review of Randall's Life of Jefferson, by Mr. Dorsheimer, of Buffalo, sets the author of the Declaration of Independence in his true light before the present generation. The writer deals not in indiscriminate eulogy, but wields skilfully the blade of honest and impartial criticism. In "The Minister's Wooing," of which we have three chapters with the promise of more, it is easy to detect the strongly-marked individuality of Harriet Beecher Stowe. The story opens in such a way as to excite large expectations. "The Autocrat" throws his jewels into the public lap with a charming grace. What could be more instructive in its moral, or more beautiful in expression, than this poem, whose simple story illustrates the spirit of the anti-slavery movement in its relations to "the hunted race" which bears "the curse without the crime of Cain"?

AVIS.*

I may not rightly call thy name—
Alas! thy forehead never knew
The kiss that happier children claim,
Nor glistened with baptismal dew.

Daughter of want and wrong and woe,
I saw thee with thy sister-band,
Snatched from the whirlpool's narrowing flow
By Mercy's strong yet trembling hand.

—"Avis!"—with Saxon eye and cheek,
At once a woman and a child,
The saint uncrowned I came to seek
Drew near to greet us—spoke and smiled.

God gave that sweet sad smile she wore
All wrong to shame, all souls to win—
A heavenly sunbeam sent before
Her footsteps through a world of sin.

—"And who is Avis?"—Hear the tale
The calm-voiced matrons gravely tell—
The story known through all the vale
Where Avis and her sisters dwell.

With the lost children running wild,
Strayed from the hand of human care,
They find one little refuse child
Left helpless in its poisoned lair.

The primal mark is on her face—
The chattel-stamp—the pariah-stain
That follows still her hunted race—
The curse without the crime of Cain.

How shall our smooth-turned phrase relate
The little suffering outcast's all?
Not Lazarus at the rich man's gate
So turned the rose-wreathed revelers pale.

Ah, veil the living death from sight
That wounds our beauty-loving eye!
The children turn in selfish fright,
The white-lipped nurses hurry by.

Take her, dread Angel! Break in love
This bruised reed and make it thine!—
No voice descended from above,
But Avis answered, "She is mine."

The task that dainty menials spurn
The fair young girl has made her own;
Her heart shall teach, her hand shall learn
The toils, the duties yet unknown.

So love and Death in lingering strife
Stand face to face from day to day,
Still battling for the spoil of Life
While the slow seasons creep away.

Love conquers Death; the prize is won;
See to her joyous bosom pressed
The dusky daughter of the sun—
The bronze against the marble breast!

Her task is done; no voice divine
Has crowned her deed with saintly fame;
No eye can see the aureole shine
That rings her brow with heavenly flame.

Yet what has holy page more sweet,
Or what had woman's love more fair
When Mary clasped her Savior's feet
With flowing eyes and streaming hair?

Meek child of sorrow, walk unknown,
The Angel of that earthly throng,
And let thine image live alone
To hallow this unstudied song!

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* This is a true story. Avis, Avise, or Avice (they pronounce it *Arvis*), is a real breathing person. Her home is not more than an hour and a half's space from the palaces of the great ladies who might like to look at her. They may see her and the little black girl she gave herself to, body and soul, when nobody else could bear the sight of her infirmity—leaving home at noon, or even after breakfast, and coming back in season to undress for the evening's party.

THE AMERICAN HOMŒOPATHIC REVIEW. Edited by ROGER G. PERKINS and HENRY M. SMITH. Numbers I and II. New York: John T. S. Smith and Son.

The plan of this work, and the unquestionable ability displayed in the first two numbers, cannot fail to commend it to the support of Homœopathists of every shade of opinion. It will record the transactions of Homœopathic Societies in this country and in Europe, review with care every Homœopathic book hereafter published, and, by arguments and facts, seek to commend the Homœopathic system to the confidence of the public.

LITTELL'S LIVING AGE, No. 756, opens with a powerful article upon "Professional Religion," in which a great subject is unfolded to the very core. It is from the *National Review*, and is a searching protest against the lifelessness of the popular pulpit in this day. The other contents of the number are readable as usual. 508 Broadway.

A CHURCH DIVIDED BY SLAVERY.—The Methodist Protestant Church was formed about thirty years ago by persons who seceded from the Methodist Episcopal body on account of certain objectionable features of its government. It is (or was) a pretty numerous organization, and, like the mother Church, it has always been controlled by a pro-slavery policy. At length, however, the Free State Conferences have seceded from their slaveholding associates, and taken steps to form a union with the Wesleyans. These Conferences appointed delegates, who met recently in Cincinnati and adopted the following resolution, only two members voting against it.

Resolved, That indisputable facts, the inductions of sound logic, the dictates of Christian prudence and enlightened sense of our duty to God and man, justify and warrant this Convention, in the name of the several Annual Conferences herein represented, to now declare all official connection, cooperation and official fellowship with and between said Conferences, and such Conferences and Churches, within the Methodist Protestant Association, as practise or tolerate slaveholding and slave-trading, as specified in said memorial, to be now and forever suspended.

We rejoice in this secession as a proof that anti-slavery principles are rapidly leavening the popular mind and gradually but surely preparing the way for that revolution which will sunder the iniquitous bond between the free and the slaveholding States.

The (Richmond) *South*, whose defences of slavery have often found a place in our columns, has been removed to Washington and united with *The States*. The prospectus of the consolidated paper will be found in our advertising columns. We wish that this and other journals of its class were read in every town and village at the North. The slaveholders illustrate their character and their principles in preventing, as far as they possibly can, the circulation of anti-slavery papers at the South; while Abolitionists illustrate theirs by exactly the opposite policy in respect to Southern journals. Which of the two classes gives the best evidence of sincerity, let every one judge for himself. If any of our readers would like to make a thorough study of the principles and policy of the slaveholders as they are exhibited, from time to time, in an able journal, we commend to them *The States* as at least equal to any of its cotemporaries.

THE TWENTY-FIFTH

NATIONAL ANTI-SLAVERY SUBSCRIPTION ANNIVERSARY.

THE undersigned, who have, for so many years, done what they could to promote the ANTI-SLAVERY CAUSE, financially and otherwise, through the medium of the AMERICAN ANTI-SLAVERY SOCIETY, will, as usual, hold their (twenty-fifth) Anniversary at the close of the year, with the same purpose of still further strengthening the beneficial influences of that Society, moral, religious and political, for the extinction of slavery.

At the beginning, before the principles of the cause were understood, we could not, with the slightest hope of success, ask of the public, whose affair it is no less than our own, direct contributions of money. We therefore devised an Annual Bazaar for the sale of contributions of articles; and it afforded an opportunity of great usefulness, both financial and social, to the cause.

But the changed state of the public mind now suggests greater directness in the method and increase in the usefulness of this anniversary; and we propose, this year, to give our usual sums and take up our accustomed collections by direct cash subscription; and we entreat the friends, both at home and abroad, who have been wont to coöperate with us, to do the same, nothing doubting the result will much exceed the sum ($3,000) raised last year.

To our Southern friends we present this prospect with increased hope of their coöperation in consequence. For, as none better than they know what slavery and the daily increasing risks of its tenure are, so none have a deeper concern in seeking the most effectual means of putting an end to this common sin and suffering of our native land.

The money we have annually raised has been hitherto employed to sustain the NATIONAL ANTI-SLAVERY STANDARD, the organ of the American Anti-Slavery Society. But, following the recent indication of the Executive Committee, in making individual efforts to place that paper on a self-supporting subscription basis, we shall enable them to devote the result of our *joint* financial effort to sustain eloquent and faithful lecturers, now so much needed, and in far greater numbers than heretofore.

By this plan we may accomplish double the amount of service to our cause, and thus furnish its friends and our own with a two-fold motive to continue and increase their contributions.

No words from us at this late day are needed to stimulate a *prudent* generosity by description of all the means that go to change the mind and the heart of a great nation on the central question of its policy; or to kindle a *sublime* one by commendation of a cause identified with every thought that is ennobling and holy, with every hope that is august and magnificent, with every memory that is precious and sainted, with every idea that is consoling and beautiful, with every effort that is enlightening and beneficent, with every association that history, or poetry, or patriotism, or philanthropy, or Christianity, or life or death, have sanctified and blessed.

We cordially and respectfully invite the members and friends of the American Anti-Slavery Society, *the world over*, to meet with us at the close of the year (time and place named hereafter), to receive our subscriptions, our good wishes and our thanks; and to unite with us on an occasion which, as the end of one quarter of a century of labours and the beginning of another, will be of no ordinary commemorative interest and prospective significance to THE CAUSE.

MARIA WESTON CHAPMAN,	LYDIA D. PARKER,
MARY MAY,	ELIZA F. EDDY,
LOUISA LORING,	ABBY FRANCIS,
ELIZA LEE FOLLEN,	SARAH RUSSELL MAY,
L. MARIA CHILD,	ABBY KELLEY FOSTER,
HENRIETTA SARGENT,	SARAH H. SOUTHWICK,
ANNE WARREN WESTON,	EVELINA A. S. SMITH,
MARY GRAY CHAPMAN,	ANN REBECCA BRAMHALL,
HELEN ELIZA GARRISON,	AUGUSTA G. KING,
SARAH SHAW RUSSELL,	ELIZABETH VON ARMIN,
FRANCES MARY ROBBINS,	ANNA SHAW GREENE,
CAROLINE WESTON,	ELIZA H. APTHORP,
MARY WILLEY,	MATTIE GRIFFITH,
SARAH BLAKE SHAW,	MARY ELIZABETH SARGENT,
SUSAN C. CABOT,	ANNE LANGDON ALGER.

EVIL EXAMPLE OF AMERICA.—That the example of the United States in fostering the crime of slavery, with its attendant evils, is exerting a powerful influence in retarding the progress of liberty in Europe, is a fact which every day's observation forces upon our attention. In Great Britain, those who are endeavoring to modify the government in accordance with Republican ideas are constantly reminded of the great national crime of America as illustrating the practical operation of the principles they cherish. For example, Mr. Bright, M.P., lately made a speech in favor of political reform, proposing especially to confer the right of suffrage upon many who now have no voice in the affairs of government, though they are heavily taxed for its support. Sir Peter Fairbairn, Mayor of Leeds, belongs to the party which would keep things as they are, and his reply to Mr. Bright shows how the evil example of the United States is employed to check a reform which every friend of liberty in this country must regard as desirable.

"Mr. Bright's speech, said Mr. Fairbairn, is one of the most mischievous ever uttered in an assembly of Englishmen The object of Mr. Bright seemed to be to set class against class—the worst course which a politician could possibly adopt. He had seen this in every speech which Mr. Bright had made for the last few years. That gentleman had done good service to the country, and, being one of the leaders of the Anti-Corn-law League, had, by his eloquence, helped to bring about that issue. We had to thank him for that; but since the repeal of the corn-laws, his occupation was gone. He had directed his eloquence into a wrong channel (hear, hear). He seemed to have made up his mind that the Constitution of the United States was the *beau ideal* of a Constitution, but having been in America, he (the speaker) knew that in society in New York they had not that amount of liberty, nor near that amount of liberty, that we enjoy in England. He knew that if any individual held opinions which were adverse to those of the mob, he was in danger of losing his life. But, notwithstanding this, Mr. Bright forgot the outrage which had been committed upon his (Sir Peter's) excellent friend the Hon. Mr. Sumner in the Senate-house of America. Could that brutal attack have been committed in the English House of Commons or the House of Lords?"

How potent would be the influence of the United States against despotism in Europe if it were not for the hideous crime of slavery!

CAUTION.—It is our disagreeable duty to tell our readers in Philadelphia that a colored man, named John Bull, whose story, as published some time since in this paper, naturally excited a good deal of sympathy, has proved himself entirely unworthy of confidence. He has been in Philadelphia for some time past, where, on various false pretences, he has collected considerable money. Our friends in that city were privately advised, some time since, of his want of principle, but they did not give heed; now, after observing his conduct for themselves, they ask us publicly to denounce him. We comply with their request from a sense of duty. John Bull is utterly untrustworthy, and money given him is worse than thrown away. To countenance him in his career of mendicancy is to do him a positive injury. He is an able-bodied man, and should be set to work to earn an honest living.

ANOTHER SPEECH OF MR. SEWARD.—In THE STANDARD of Nov. 6th we published the speech lately delivered by Senator Seward at Rochester; and to-day we publish another, subsequently delivered, by the same distinguished gentleman, at Rome. This last is remarkable chiefly for its scathing exposure and denunciation of the Northern Doughfaces. These speeches have stirred the wrath of the slaveholders and their Northern tools in such a way as to vindicate the sagacity of Mr. Seward in venturing thus plainly and fearlessly to express his views. Some timid friends of the Senator fear that he has damaged his political prospects by plain-speaking; we, on the contrary, believe that he has by this means greatly augmented his popularity with the men whom, of all others, it was most important for him to conciliate.

CONGRESSIONAL GLOBE.—We commend to our readers the prospectus of *The Congressional Globe* in another column The *Globe* is the only paper in whose pages the proceedings of Congress appear in full and authentic shape, unaccompanied by partisan comments. It is indispensable, therefore, to all those who wish to keep themselves thoroughly informed of the progress of national legislation and of the grounds upon which public measures are proposed and resisted. It should find a place in every reading-room and library, and be carefully preserved for future reference.

PENNSYLVANIA ANTI-SLAVERY FAIR.

THE Committee call upon their fellow-laborers for efforts for the Twenty-third Annual Fair, to be held in Philadelphia in December next.

To those who have long labored in this department of Anti-Slavery work there is not need to speak of its value and efficiency. To others we would say, give us your services for the slave's sake and for the sake of your own moral natures. Enlist with us in laboring for the emancipation of one-seventh of your own countrymen from a tyranny which European despots no longer tolerate.

Let there be a genuine "Revival" of faith in the Right and of works of justice and mercy, blessing him that gives and him that receives.

The products of the manufacturer and of the farmer, with the works of skill and taste, will be appropriate offerings to the cause.

There is need that the next Fair should surpass all previous ones in pecuniary results; for the times demand that the trumpet-call of the Abolitionists should sound louder and louder above the din of the political arena and the controversies of ecclesiastical organizations.

SARAH PUGH,	ANNA M. HOPPER,
HARRIET D. PURVIS,	MARY GREW,
LUCRETIA MOTT,	MARGARET J. BURLEIGH,
LYDIA GILLINGHAM,	ELIZABETH GAY,
SARAH A. MCKIM,	ROSANNA THOMPSON,
MARIA M. DAVIS,	MARIA CONKLIN,
CLEMENTINE R. JOHN,	SARAH PEIRCE,
MARGARET A. GRISCOM,	MARTHA KIMBER,
ANNA SHOEMAKER,	MARY SHAW,
ABBY KIMBER,	JANETTE JACKSON,
SARAH L. CHILD,	RACHEL WILSON,
EVELINE SUPPLEE,	MARIAN JANE MITCHELL,
MARTHA A. GALVIN,	CAROLINE WISE,
REBECCA PLUMLY,	EMILY W. TAYLOR,
ELIZABETH CARMAN,	REBECCA S. HART,
MARY A. HALL,	LYDIA WHITE,
EMMA PARKER,	ELIZABETH MAGEE,
ELIZABETH M. DAVIS,	ELIZABETH J. LEWIS,
SARAH KENDERDINE,	MARGARETTA FORTEN,
SUSAN W. SHAW,	HANNAH L. STICKNEY,
HULDAH JUSTICE,	MARY T. STICKNEY,
MARTHA CARMAN,	GULIELMA M. JONES.

APPEAL FOR THE CHILDREN'S AID SOCIETY.

As the winter approaches, the labors and expenses of our Society increase, while the depression of business keeps from us many of our usual contributions. In view of the general nature of our work and its manifest public advantage, we feel we have the right to ask the public boldly for support. It is well known that our great object is to aid the poor or vagabond children of the City.

Those who now give indiscriminate charity to children in the street must constantly feel that their money may be at once misused by intemperate and lazy parents, or that it may not tend to the lasting benefit of the child.

We desire our office to be the almoner for all such, and would be glad to have all poor or houseless children sent to us, or their addresses, that our visitors may ascertain their real condition.

Our plan of aiding these children is well known. We seek, first, to place the poor or vagrant children in *good homes* in the country. During the past year, we have sent out some 900 to the Northern and Western States. Since the Society was commenced, about 4,000 have been thus placed, from the most of whom excellent accounts are received.

2. We open *Lodging-Houses* for them. Our Lodging-House for homeless boys (128 Fulton street) has given, the last year, 15,000 lodgings to 3,331 boys. The Lodging-House for girls (181 Cherry street) has received several hundred.

3. We aid in sustaining five *Industrial Schools*, with some 800 scholars; employing, for the purpose of finding out children for them and for the country, some six or eight salaried visitors of experience and capacity.

4. We have a school for poor *Italian organ-grinders* and peddling children, containing from 60 to 100 pupils, under charge of an able teacher.

All these various enterprises are carried on necessarily with much expense—and the public will certainly not be willing that the children of crime or poverty should be neglected by us now at the very commencement of winter.

We have always been met promptly in our calls upon the public, and we do not fear now that this important work shall be suffered to grow weak for want of means.

All contributions of clothing may be sent to the office of the "Children's Aid Society," No. 11 Clinton Hall, Astor Place, New York.

Subscriptions or donations may be sent either to the office or to any of the undersigned.

JNO. L. MASON, President, Trinity Buildings.
J. E. WILLIAMS, Treasurer, Metropolitan Bank.
C. L. BRACE, Secretary.

THE WILL OF THE LATE JUDGE JAY contained this provision:

"I bequeath to my son one thousand dollars in trust, to be applied by him at his discretion in promoting the safety and comfort of fugitive slaves."

John Jay has long been the friend and counsellor of the class for whose benefit this bequest was made, and it is fit that, in their behalf, he should be his father's almoner. The spirit of Judge Jay is also seen in another provision of his will, as follows:

"I leave to Zilpah Montgomery and to Joseph Cuzino an annuity of one hundred dollars each for life. Zilpah has lived in my own and my father's family for more than sixty years, and Joseph for more than forty. They have been faithful, honest domestics, and it is my wish that, should they die in Bedford, they may each be interred in my burial plot in the Bedford churchyard, and that pr. per grave-stones be placed over their remains, and all at the expense of my estate."

E. H. HEYWOOD, at the request of friends of the cause will hold himself in readiness to speak for the slave as opportunities may be presented. He has permission to refer to Mrs. HARRIET BEECHER STOWE of Andover, Mass., WENDELL PHILLIPS, Esq., of Boston, and Rev. Dr. CHEEVER of New York. His post-office address for the present will be Hubbardston, Mass.

To relieve himself of a debt incurred in pursuing his studies, Mr. H. will be glad to speak before Lyceums, if occasion is offered. His subject for the coming winter will be, *Individualism and Institutionalism.*

Summary.

COLD WEATHER.—The "oldest inhabitant," says the Manchester (N. H.) *American*, calls the weather of the past few days unmatched by any at this season of the year since 1820. The snow covers the hills all around us, the ponds are covered with ice, and the cold is as chilly as midwinter.

Mr. Townsend, of Providence, R. I., the aged father of Capt. Townsend of the slaver Echo, died very suddenly at his residence, a day or two ago. It is not too much to say that, whatever the immediate cause (some affection of the heart), his son's conduct and disgrace hastened his decease.

The Springfield (Ohio) *Journal* recently announced that it had discovered an hundred-year-old negro who did *not* claim to be a "body servant of Washington." This was too astounding a statement for public credulity, and it was duly retracted the following day.

Revenge is longer lived than gratitude. Indorse Mr. Smith's note to keep him from bursting, and he will forget it in a month. Pull Mr. Smith's nose, and he will cherish a secret desire to burn your house down for the remainder of his life. Revenge is a passion. Gratitude appears to be only a sentiment. We can all hate; but it is only one man in a hundred that possesses sense enough to be thankful.

HIGH PRICES.—Fourteen negroes were sold for cash at Leesburg N. C., on Monday last, by E. B. Holden, auctioneer, for the aggregate sum of $10,600. Two of them were children not six months old, and two were permanently diseased. A little girl eight years old brought $1,013, and one at seven and another five years of age pushed these figures.—*Richmond Enquirer.*

The Comet has disappeared, tail and all, but it has left behind it a scientific controversy between Professors Pierce and Norton. It has as yet been conducted very moderately, but we all know that scientific quarrels are a great deal worse than political, and almost as bad as religious.—*Providence Journal.*

A SCENE WORTH LOOKING ON.—A remarkable exhibition recently took place at Hopkinsville (Tenn.) Fair. Ten brothers, named Brown, all mounted on fine gray horses, rode into the amphitheatre and displayed their horsemanship, all being good riders. The eldest was aged forty, and the youngest twenty. They had not all been together for fifteen years. Their mother was present, and they reined up in front of the glorious matron and saluted her, while she shed tears of joy and pride.

FREE PERSONS SOLD AS SLAVES IN MARYLAND.—Three colored persons were tried and convicted last week, in the Circuit Court of Frederick County, Md., of the crime of enticing slaves to run away from their masters. The *Citizen* says: They were sentenced by the Court, in accordance with a law recently passed by the Legislature, to be sold out of the State as slaves for life. The proceeds of sale to be applied—first, to cost of prosecution; secondly, to indemnify the masters of the runaways for their loss; and the balance, if any, to be given to the families of the convicted parties.

A "GLITTERING" CHANGE.—Ten years ago, Rufus Choate attended a Whig State Convention at Worcester, and "brought down the house" by sneeringly alluding to the father of Charles Francis Adams as "the *last* Adams." The aristocratic Whiggery of Boston supposed that sneer had annihilated Charles Francis Adams. To-day, we find only one Whig elected to the Massachusetts Legislature; Charles Francis Adams elected to Congress by an overwhelming majority; and Rufus Choate one of the "rank and file" of the slave Democracy, without place, power or influence.—*Concord (N. H.) Independent Democrat.*

SOUTHERN TOURNAMENT.—Some of the Southern chivalry attempted to charm the ladies at a fair near Memphis, a few days since, by dashing exploits as knights, in violent imitation of a tournament. The trouble was that, at the first charge, several of the gallant horsemen were thrown over their horses' heads and badly hurt. One knight was thrown headlong, and sprained and bruised out of condition. He crawled out of the way, as he thought, but another knight was thrown near him, and the first unhorsed sent was run over by the near-horse of No. 2. Such splendid horsemanship was satisfactory. The tournament ended without any further display of knightly hardihood and grace.

HON. JOSIAH QUINCY, SEN.—This distinguished citizen of Boston, who was somewhat injured by being knocked down in the street in consequence of the carelessness of a hackdriver, is now eighty-six years of age. He graduated at Harvard College in 1790, and from 1804 to 1813 represented the City of Boston in Congress. He has also served in both branches of the Massachusetts Legislature, and at one time was Speaker of the House. In 1821, he was Judge of the Municipal Court of Boston, and, subsequently, Mayor of the city for six years. During his Mayoralty he was fined, under what was known as the Quincy Ordinance, which he had himself proposed and approved, for riding fast in the streets. In January, 1829, he was chosen President of Harvard University, and held that office until his resignation in 1845.

THE OLDEST MEETING-HOUSE.—The old (Unitarian) meeting-house of the first Parish in Hingham (Mass.) was erected in 1681-2. It is the oldest house of worship in New England, and said to be the oldest in the country (except one in Jamestown, Va., which has ceased to be occupied) and for aught that appears may still serve the parish for fifty years to come. The pastorate of this church has been vacant but a little more than two years since 1635—a period of 223 years. The house is nearly square on the ground, with what is called a hip-roof; or four roofs—one on each side, rising to a point in the centre, and the apex crowned with a belfry and spire. This arrangement permits the bell rope to fall into the broad aisle, except that it is drawn up into the attic whenever the house is to be occupied. The old house attracts much attention from visitors and strangers.—*Boston Congregationalist.*

The Altoona (Penn.) *Tribune* notices a remarkable cure of deafness by electricity. A citizen of that place suddenly lost his hearing, and, after every means known to the medical fraternity had been exhausted, electricity was resorted to. An instrument was produced, and, placing the end of a piece of wire in each ear, the electric current was let on lightly at first, and gradually increased. After continuing the operation for some time, the hearing of the man was so much restored that he could near a heavy rap upon the table. Again the wires were inserted in his ears, and the fluid applied. On removing them the second time, the patient could hear loud talking in the room. This operation took place in the afternoon, and the patient was then allowed to rest till the next morning, when the wires were again inserted, and, after applying the fluid for a few minutes, the hearing of the man was perfectly restored.

A NEW BAPTIST CHURCH IN WILLIAMSBURG.—The first Baptist Church in Williamsburg, which was the scene of the late fierce proceedings in the case of Judge Culver, has at length been divided into two nearly equal parts, 64 against 62. The minority which exonerated the Judge, and united in calling a council which condemned the Church, have now seceded in a body, after having obtained letters of dismission. The pro-slavery attitude of the Church is made one of the grounds for this step of the minority. They hired a hall, and held their first meeting on Sunday evening, which was crowded. The sermon was by the Rev. Mr. Caldicot, of Boston. On Friday evening, the seceding members met at Treat's Hall, to organize a "Live Anti-Slavery and Progressive Baptist Church."

A CRYING EVIL.—The farmers of Culpeper County, Va., especially those in the neighborhood of the Court-house, are requested to meet at the above place on Monday next, to take into consideration the adoption of some measures to break up the trading that is carried on between negroes and a portion of the white population. The Blue Ridge *Republican* says stealing is carried on to a greater extent than ever before known on the surrounding plantations. One night last week, a neighboring farmer had three muttons butchered in sight of his house. Another had a considerable quantity of corn shucked at his stacks. All of these are believed to have found sale at the Court-house. The *Republican* adds that the law is impotent. Public suspicion is disregarded, and a meeting is requested to consider the matter, and see if there is no remedy.

THANKSGIVING IN ALABAMA.—The Thanksgiving proclamation of Governor Moore, of Alabama, is a remarkable production. It suggests the propriety, first, of keeping Thursday, Nov. 25; and, secondly, of making the day a time of prayer for the preservation of the Union. The Mobile *Register* thinks the idea a good one, and comments on it thus: "It will be observed that our worthy Governor here develops a new experiment for preserving the Union. It is the efficacy of prayer. This is an excellent idea. We have tried every other appliance to beat back the swelling tide of Northern aggression, and they have all proved unavailing. As a last resort we are recommended to try the efficacy of prayer. Well, let us try it. If praying won't save the Union, and drive the devil out of the Abolitionists, then nothing will. We'll pray, Governor, but at the same time, remembering the shrewd suggestion of Cromwell, we'll keep our powder dry."

RELICS FROM THE FRANKLIN HOMESTEAD.—The Franklin homestead in Hanover, corner of Union street, is in process of demolition. As the residence of Benjamin Franklin and his ancestors, it has always been a place of interest to our citizens, and a general desire has been expressed to preserve as relics appropriate portions of the old building. Accordingly, on Friday, the Hon. Edward Everett and the Hon. Robert C. Winthrop visited the spot, and under their directions a door and window-frame, together with a hearth-stone, were selected and conveyed to the City Hall for further disposition. For the hearth-stone an appropriate inscription will be prepared, when it will, most probably, be placed in the Public Library for preservation. From the wood-work of the building a number of canes will be constructed, and distributed as momentos of Boston's distinguished Printer-Statesman and man of Science.—*Boston Traveller.*

LEARNING AND APPETITE.—It has been well known, at least since the days of Dr. Johnson, that nature often furnishes the men of large brains with a good digestive apparatus. But the truth has seldom been more strikingly expressed than it was lately by a celebrated colored caterer, who practises his useful occupation in one of our sister cities, which is renowned for its excellent school of learning. A lady was about to make a party, and invite, among others, the faculty of the college. She therefore held a consultation with the caterer about the preparations which were necessary. She was somewhat surprised at the estimate which he presented, and ventured to remonstrate with him a little. "Them college folks is comin'?" inquired he. "Yes," she replied. "Well, then, depend on't, I'm right," he said with much emphasis, "for, ma'am, them larned 'ligious people eat awful!"—*Providence Journal.*

A SLAV

Miscellaneous Department.

THE TWO ANGELS.

Translated for THE STANDARD from the German of GEIBEL.

O KNOW'ST thou, Heart, the two sweet sister angels,
Who have descended from the realms above,
Still-blessing Friendship, with her spray of lilies,
And, with her rose-branch, all-enchanting Love?

Black-locked is Love, all glowing in her passion,
Bright as the spring, budding in haste so wild;
Friendship is blonde, in softest colors blooming,
And like a summer's night, so still and mild.

Love is a raging sea, where in the tumult
In countless numbers wave on wave is piled;
Friendship, a mountain lake, which beareth Heaven
Clear-mirrored back, within its depths so mild.

Like world-destroying lightning Love breaks on us,
But gentle Friendship comes like moonlight pale;
Self-sacrificing, naught for self-demanding—
While Love will conquer and o'er all prevail.

And yet, thrice blessed, thrice dearly to be cherished,
The heart where both in loving friendship dwell;
And where, beside the Rose's glowing crimson,
The soft, mysterious Lily blooms as well.

THOMAS CARLYLE.

THOMAS CARLYLE was born on the 4th of December, 1795, in the parish of Middlebie, about half a mile from the village of Ecclefechan, in the pastoral district of Annandale. His father was a small farmer, in comfortable circumstances—a man possessing great force of character, of an earnest religious nature, and much respected throughout the district, not less for his moral worth than for his native strength of intellect. By the villagers he is said to have been regarded as quite an oracle, and they still relate many instances of his striking original observations and strong sarcastic wit. "In his parentage, therefore," as Carlyle himself says of Burns, "he had every reason to reckon himself fortunate; his father was a man of thoughtful, intense, earnest character, as the best of our peasants are; valuing knowledge, possessing some, and, what is far better and rarer, open minded for more; a man with a keen insight and devout heart; reverent towards God, friendly therefore to all that God has made; in one word, though but a hard-handed peasant, a complete and fully unfolded *man*. Such a father is seldom found in any rank of society; and was worth descending far in society to seek." Add to this that Carlyle's mother was a woman of superior intelligence, kind-hearted, and pious, and it will at once be inferred that his home education must have been far superior to that of the ordinary race of men.

After a few years' attendance at the neighboring parish school, where he acquired the ordinary rudiments of education, he was sent to the grammar school of Annan, to make himself master of those branches of learning required to fit him for the Edinburgh University. It was here that he first became acquainted with Edward Irving, his senior by a few years, who had commenced his brilliant academic career before Carlyle went to Annan. One of the most touching passages in the "Miscellanies" is that where he describes the impression which Irving made upon him on his first return from Edinburgh. "The first time I saw Irving was six-and-twenty years ago, in his native town, Annan. He was fresh from Edinburgh, with college prizes, high character, and promise; he had come to see our schoolmaster, who had also been his. We heard of famed professors, of high matters, classical, mathematical, a whole wonderland of knowledge; nothing but joy, hope, healthfulness, without end, looked out from the blooming young man." This was written in 1835, so that it carries us back to the summer of 1809, Carlyle being in his fourteenth, and Irving in his sixteenth, year.

From the Grammar School of Annan, young Carlyle was in due time sent to Edinburgh University, where he was distinguished at an early period as a hard student and a very original thinker. Numberless stories are told of the wonderful extent of his reading at this period, which appears to have been as varied and comprehensive as that of Dr. Johnson, "who could grapple with whole libraries." Teufelsdröckh, in his description of that nameless university where he received his education—"the worst of hitherto discovered universities out of England and Spain"—admits that, in spite of the wretched system pursued by the "hidebound pedants," to whom was intrusted the task of instructing "eleven hundred Christian striplings," he did acquire by means of reading a good foundation for a literary life. "What vain jargon of controversial metaphysics, etymology, and mechanical manipulation, falsely named science, was current there, I indeed learned better perhaps than the most. Among eleven hundred Christian youths, there will not be wanting some eleven eager to learn. By collision with such, a certain warmth, a certain polish, was communicated; by instinct and happy accident, I took less to rioting than to thinking and reading, which latter also I was free to do. Nay, from the chaos of that library I succeeded in fishing up more books, perhaps, than had been known to the very keepers thereof. The foundation of a literary life was hereby laid. I learned, on my own strength, to read fluently, in almost all cultivated languages, on almost all subjects and sciences." If we suppose this nameless university to have been that of Edinburgh, as it was forty years ago, we shall not be very wide of the mark; and, in that case, the studies of Teufelsdröckh may be taken as representing those of his biographer.

By the time he had completed the course of study required to qualify him for the Church, his views regarding that profession had undergone a change. For some time he remained uncertain as to what course he would take. Notwithstanding all its drawbacks, a literary life must have had many charms for him, if one may judge from what he says regarding it, in that beautiful passage in the commencement of the second book of his "Life of Schiller," where he describes the perils and the glory of an author's life. After two or three years spent in the teaching of mathematics, in which he had greatly excelled as a student, he became tutor to the late Mr. Charles Buller, in 1823, and continued in that capacity for a year or two, during which time he wrote the "Life of Schiller," and translated "Wilhelm Meister."

It has been frequently stated that Mr. Carlyle commenced his literary career as the translator of Goethe's "Wilhelm Meister," in 1824. This is not quite correct. He had previously made his appearance in the *London Magazine*, where the first part of his "Life of Schiller" appeared in 1823, and was followed by the second and third portions of that admirable piece of biography in 1824. The list of contributors to the *London Magazine* at that period was a brilliant one. Among other distinguished names it included those of Hazlitt, Charles Lamb, Allan Cunningham, De Quincey, and Thomas Hood.

In 1825, the "Life of Schiller," which had been re-cast and considerably enlarged, was published in a separate form. It did not excite much attention, but what notice it received was highly favorable.

Those who have been previously familiar with the later writings of Carlyle, in reading the "Life of Schiller" for the first time, can hardly fail to notice the very intimate acquaintance which that early production displays with the literary life and character. The opening passages in the second book, to which we have already adverted, contain the germ of all that he has said on that subject in many a beautiful form, during the last thirty years. His criticism of Schiller's views regarding the spirit in which history ought to be written, though modestly expressed, shows also that he had even then arrived at a much sounder conclusion, on that subject, than the author of the history of "The Thirty Years' War" had done. Schiller, in one of his letters, says, "It is a poor and little aim to write for one nation; a philosophic spirit cannot tolerate such limits—cannot bound its views to a form of human nature so arbitrary, fluctuating, accidental. The most powerful nation is but a fragment; and thinking minds will not grow warm on its account, except in so far as this nation or its fortunes have been influential in the progress of the species." Upon which Mr. Carlyle mildly remarks that "Universal philanthropy forms but a precarious and very powerless rule of conduct; and the progress of the species will turn out equally unfitting for deeply exciting the imagination. It is not with freedom we can sympathize, but with free men. There ought, indeed, to be in history a spirit superior to petty distinctions and vulgar partialities; our particular affections ought to be enlightened and purified; but they should not be abandoned, or, such is the condition of humanity, our feelings must evaporate and fade away in that extreme diffusion. Perhaps, in a certain sense, the surest mode of pleasing and instructing all nations is to write for one."

In 1824 the translation of "Wilhelm Meister" made its appearance. It was published by Messrs. Oliver and Boyd, of Edinburgh, but without the name of Mr. Carlyle, who was then utterly unknown to fame. "Wilhelm Meister's Apprenticeship, a novel from the German of Goethe," was all the information which the title-page contained regarding the origin of the book.

Carlyle had now fairly embarked in literature as the business of life. Whatever the hardships or perils of such a career—and no one has ever painted them in gloomier colors—he had made up his mind to encounter them with a firm and resolute purpose. In 1827, an article on Jean Paul—the first of that brilliant series of critical and biographical essays which have made his name so famous—made its appearance in the *Edinburgh Review*. This was followed up, in the succeeding number of that periodical, by his celebrated essay on "German Literature," which at once entitled the young reviewer to a place among the first critics of the age.

In addition to the "Essay on Burns," which he seems to have considered the only piece of any importance that he had written in his mountain solitude, that lonely nook "among the granite hills and the black morasses" was also the birthplace of "Sartor Resartus," and several articles for the *Foreign Review*, the first number of which appeared in 1828. It was the fate of "Sartor Resartus," like that of many other works destined to become famous, to be rejected at first by several London publishers. One of the most eminent, to whom the MS. had been submitted in 1831, returned it with the remark "that the writer only required a little more tact to produce a popular as well as an able work." Fancy the biographer of "Teufelsdröckh" endeavoring to acquire "a little more tact," in order that he might produce popular works! The publisher went on to say that he had sent the MS. to an accomplished German scholar, whose opinion he enclosed. Those who have read the "Testimonies of Authors," at the commencement of "Sartor," will remember the *dictum* of the "Highest Class Bookseller's Taster."

"TASTER TO BOOKSELLER.—The author of 'Teufelsdröckh' is a person of talent; his work displays, here and there, some felicity of thought and expression, considerable fancy and knowledge; but whether or not it would take with the public seems doubtful. For a *jeu d' esprit* of this kind it seems too long; it would have suited better as an essay or an article than as a volume. The author has no great tact; his wit is frequently heavy, and reminds one of the German baron who took to leaping on tables, and answered that he was learning to be lively. *Is* the work a translation?"

Such was the mild, half-contemptuous tone in which the bookseller's taster dismissed to oblivion, as he doubtless fancied, one of the most original works of the present age. In other quarters its reception had been equally unfavorable. Its author finally gave up the notion of publishing it as a book, and sent it in successive portions to *Fraser's Magazine*, where it appeared in 1833–4.

In the summer of 1837 Mr. Carlyle delivered a series of six lectures on German Literature, at Willis's Rooms, to what the newspapers of the day described as "a very crowded, yet a select audience." But, though well known among the aristocracy of intellect, the author of "Sartor Resartus" was much less known to the bulk of his own countrymen at that period than he was to the people of New England. The lectures were not even noticed in many of the newspapers, in spite of the large audiences by which they were attended. From a solitary notice in the *Spectator*, it appears that the first lecture consisted of a History and Character of the Germans, whom he described as the only genuine European people unmixed with strangers.

Encouraged by the success of his first course of lectures, Mr. Carlyle gave a series of twelve in 1838, "On the History of Literature; or, the Successive Periods of European Culture." These were delivered at the lecture-room, 17 Edwards street, Portman square. The first was given on Monday, the 30th April, and they were continued on Monday and Friday each week. "He again extemporizes," says Mr. Leigh Hunt, in a characteristic notice of the two first lectures, which appeared in the *Examiner*. "He does not read. We doubted, on hearing the Monday's lecture, whether he would ever attain, in this way, the fluency as well as depth for which he ranks among celebrated talkers in private; but Friday's discourse relieved us. He strode away, like Ulysses himself; and had only to regret, in common with his audience, the limit to which the hour confined him."

In the concluding lecture, which must have been the most interesting one of the series, as a large portion of it was auto-biographical, he described the effect which "Werterism" had upon his own mind, and the antidote which he found to that morbid sentimentalism in the other writings of Goethe. He found in "Wilhelm Meister" that the letters of several young persons, who had written for information about how to attain happiness, were tossed aside unanswered, and this struck him as very strange, seeing that "a receipt for happiness" was just the thing that he wanted, and had at that time been anxiously seeking. The seriousness of Goethe's character convinced him that there was some deep meaning in this which was worth inquiring after, and at last he began to perceive that man has nothing to do with happiness, but with the discharge of the work given him to do. The spiritual perfection of his nature, a mystic and nameless aim, which no man could explain—and it were better left unexplained—though they were lonely, pitiable, who had not a glimpse of it, which heroic martyr-spirits of old times had called "the cross of Christ," and which Goethe himself had called "the worship of sorrow"; this he began to apprehend was the true object of search, and the proper end and aim of life. This is only a feeble outline of what he said, but those who wish to study Mr. Carlyle's doctrine regarding the search after happiness more thoroughly will find much useful instruction in "The Everlasting Yea," in "Sartor Resartus," where he appears to have embodied no small portion of his own experience.

Only two other courses of lectures were given by Mr. Carlyle: in 1839, on "The Revolutions of Modern Europe"; and in the following year on "Heroes, Hero Worship, and the Heroic in History." Throughout both courses his audiences are described as having consisted mainly of "what may be called the aristocratic intellectual class; still, however, with a leaning to the liberal side, as may be supposed from their going to hear him." Mr. Leigh Hunt, in noticing the second lecture of the course delivered in 1839—the subject of which was "Protestantism, Faith in the Bible, Luther, Knox and Gustavus Adolphus"—gives the following graphic description of the style of Mr. Carlyle's lecturing, and the effect which it had on his aristocratic audience:

There is frequently a noble homeliness, a passionate simplicity and familiarity of speech, in the language of Mr. Carlyle, which give startling effect to his sincerity, and is evidently received by his audience, especially the fashionable part of it (as one may know by the increased silence), with a feeling that would smile if it could, but which is fairly dashed into a submission, grateful for the novelty and the excitement by the hard force of the very blows of truth. Thus, in describing the "lie" which the papal tyranny had become by dint of its own obvious disbelief and worldliness, he said it had come to be "one of the most melancholy spectacles which so august a thing (as any sovereign representative of a faith) could possibly offer. None but hypocrites and formalists have any longer anything to do with such an anomaly. Good men get out of it. It is quite a secondary kind of man that gets at the head of it. If the world be a lie, and everything present and future a juggle, then *that* may be a truth, but not otherwise. It must be altered, a *thing like that*." The effect of hearty convictions like these, uttered in such simple truthful words, and with the fervor of a Scottish accent (as if some Puritan had come to life again, liberalized by German philosophy, and his own intense reflections and experience), can be duly appreciated only by those who see it. Every manly face among the audience seems to knit its lips, out of severity of sympathy, whether he would or no; and all the pretty Church and State bonnets seem to thrill through all their ribbons.

Of the four courses of lectures delivered by Mr. Carlyle, that of 1840, on "Hero Worship," is the only one he has published. Frequent applications have been made to him from America since then, and also from many of our provincial towns, for the delivery of a course of lectures, but all have been alike refused. At the urgent solicitation of many friends and admirers, he had consented to give the four courses we have mentioned, but on finishing the fourth he emphatically declared his determination to have done with that mode of utterance.

Meanwhile his fame as a writer has been rapidly extending during the few years to which we have been adverting. In 1837, "The French Revolution, a History, by Thomas Carlyle," brought his name prominently before the public for the first time; all that he had written up to that period having been published anonymously. In the following year, "Sartor Resartus" was at last published, as a book, and in 1838 the first edition of the "Miscellanies" made its appearance in four volumes, containing his contributions to the *Edinburgh Review*, *Foreign Review*, *British and Foreign Quarterly Review*, *Westminster Review and Fraser's Magazine*, from 1827 to 1838.

In 1839, he first broke ground on the condition of England question, in his "Chartism," which was published at the close of that year, and caused great disappointment among many of his admirers, who searched in vain through the various chapters for any encouragement of their suffrage movements, anti-corn-law agitations, and other popular modes of curing effectually the discontent and misery of the English people.

In "Past and Present," published in 1843, he went still more deeply into the causes of our social disorders, and painted in the most gloomy colors the condition of England, with an aristocracy which cannot or will not govern, and a parliament elected by bribery, which prefers wearisome, profitless talk to indispensable work. But it was in his "Latter-day Pamphlets," which appeared in 1850, that Mr. Carlyle first grappled with the leading questions of the day. In those pamphlets, entitled "The Present Time," "Downing street," "New Downing street," "Parliament," and "Stump Oratory," he uttered some of the boldest and most unpalatable truths that ever were published in this or any other country.

His work on Cromwell, on which he had been employed several years, was published in December 1845, under the modest title of "Oliver Cromwell's Letters and Speeches; with Elucidations," and, as the author mentions in the preface to the second edition, "contrary to expectation spread itself with some degree of impetus."

In 1851, Mr. Carlyle gave to the world his "Life of John Sterling," a work which has been justly called "one of the finest biographies ever written," but which has given rise to much controversy regarding the worth and tendency of Carlyle's writings. Perhaps his new work, "The Life of Frederick the Great," may somewhat modify the hostility of his more ardent Protestant critics, while it is likely, on the other hand, to excite a considerable amount of open or concealed malignant hatred among those Ultramontane and Puseyite persons who infest English literature and journalism so extensively in these latter days.—*The (London) Statesman.*

GREAT MEN.—A great man is always willing to be little. Whilst he sits on the cushion of advantages, he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something: he has been put on his wits, on his manhood; he has gained facts; learned his ignorance; is cured of the insanity of conceit; has got moderation and real skill. The wise man always throws himself on the side of his assailants. It is more to his interest than it is theirs to find his weak point. The wound cicatrizes and falls off from him like a dead skin, and when they would triumph, lo, he has passed on invulnerable. As long as all that is said is against me, I feel a certain assurance of success. But as soon as honeyed words of praise are spoken for me, I feel as one that lies unprotected before his enemies.—*Emerson.*

A LOVE-LORN MAIDEN'S SORROW.

THE mists cleared away from the lower ridges of the hills; the dew glistened on the red-brown patches of heath; it was rather cold, and the barking of the dog was re-echoed from the surrounding heights. The cattle were turned out; they lowed as they snuffed the callow air; one cow after another came across to the brink of the precipice, but there sat the old dog and warned them away, till all had passed, when he also followed; the sound of the cow-bells came trembling down from the heights; the dog barked, the echoes replied, and the cowherds tried which could shout the loudest. Synnové removed herself from all this noise, and went down to the particular slope where she and Ingrid were accustomed to sit together. She did not weep; she sat quiet and gazed out into the distance, and listened to the tumult of noise which was growing every moment more distant, and which became more harmonious the farther it was off. In the meantime she began to hum a tune, then to sing in a low voice, and lastly in a full, clear voice, the following song.

She had herself composed the song during the night; perhaps it was not exactly suited to the occasion, but, be that as it might, it was the first and last song she ever composed.

Thank God for all the joy of the past,
The peaceful times when we played together;
I thought that the peace and joy would last
All through the stormiest weather.

I thought that the peace and joy would spread
From the lovely, leafy birches,
And embrace the house on Solbakken head,
And the mound where the red-walled church is.

I sat and waited eve after eve,
And gazed toward the Grandliden heather,
But the shades of night covered all the fells,
And thou—thou never camest hither.

I sat and waited, and thought, anon,
When the daylight comes he will venture;
The sun rose up, and the day wore on,
But the longed-for did not enter.

The poor eyes watch, and wait, and yearn
For the sight that mocks them only,
They knew not where besides to turn,
And the heart aches sad and lonely.

They say that peace may be found by me
In the church were God will hear me;
But, oh! bid me not go there, for he
Sits in the pew just near me.

But peace! I know who it was who set
Our homes so nigh to each other;
Who opened a path in the woods, and let
Us wander freely together!

But peace! for I know whose was the plan
Of the church pews where we adore Him,
And who made His worshippers, woman and man,
Stand side by side before Him!—*Trust and Trial.*

PIONEERS.—In all enterprises of improvement and reformation, I see that one progressive mind must advance some way beyond the rest, and then must beckon and persuade others to come up to him. Browning admirably and truly says:

"'Tis in the advance of individual minds
That the slow crowd should ground their expectation
Eventually to follow—as the sea
Waits ages in its bed, till some one wave,
Of all the multitudinous mass, extends
The empire of the whole, some feet, perhaps,
Over the strip of sand, which could confine
Its fellows so long time; thenceforth the rest,
E'en to the meanest, hurry in at once,
And so much is clear gained."

When the despised and hated Anti-Slavery cause has become popular—when once it has gained and swept the strip of sand, on which the New York *Observer* and its kindred organs have been steadily disputing, inch by inch, as in the service of Satan, the inroads of humanity and religion upon prescriptive and hoary wrong—what a scamper and rush there will be of once-pro-slavery divines and editors, and time-serving tide-waiters, and politicians, and Tract Society Secretaries and Directors, all eager to be in with the tide, and to join in the triumph, which they tried so long to retard! How they will jostle and crowd one another, and quite override the staunch old warriors, in their eagerness to be in at the death!

Well, be it so; the old guard of heroes that have stood the tug of war will be glad to see, and give way to, such an anti-slavery furor whenever it comes. And posterity will pay the debt which both the Pulpit and the Pew in this country owe to the stern Reformers of the age, who have unflinchingly exposed the mammonism and cotton-serving of the one, and the compromising cowardice and South-side submissions of the other. For the People's verdict, in the court of the future, the men of principle and humanity can afford to wait, if they only see benevolence and equity slowly gaining ground upon selfishness and injustice. Thanks be to God, amidst much that is discouraging, there is some evidence to be seen of such a gain.—"*The Pulpit and The Pew*," by *Rev. Henry T. Cheever.*

THE SMACK AT SCHOOL.

[The following lines were read, not long since, before the Literary Society in Stockbridge, Mass., by Mr. William Pitt Palmer, of New York.]

A district school, not far away,
'Mid Berkshire hills, one winter's day,
Was humming with its wonted noise
Of three-score mingled girls and boys,
Some few upon their task intent,
But more on furtive mischief bent;
The while the master's downward look
Was fastened on a copy-book,
Rose sharp and clear a rousing smack!
As 'twere a battery of bliss
Let off in one tremendous kiss!
"What's that?" the startled master cries.
"That, thir," a little imp replies,
"Wath William Willith, if you pleathe—
I saw him kith Thuthannah Peathe!"
With frown to make a statue thrill,
The master thundered, "Hither, Will!"
Like a wretch overtaken in his track,
With stolen chattels on his back,
Will hung his head in fear and shame,
And to the awful presence came—
A great, green, bashful simpleton,
The butt of all good-natured fun.
With smile suppressed, and birch upraised,
The threatener faltered, "I'm amazed,
That you, my biggest pupil, should
Be guilty of an act so rude!
Before the whole set school, to boot—
What evil genius put you to't?"
"'Twas she, herself, sir," sobbed the lad.
"I didn't mean to be so bad;
But when Susannah shook her curls,
And whispered I was 'frail of girls,
And dursn't kiss a baby's doll,
I couldn't stand it, sir, at all,
But up and kissed her on the spot.
I know—boo-hoo—I ought to not,
But, somehow, from her looks—boo-hoo—
I thought she kind o' wished me to!"

Gleanings from Foreign Publications.

THE BODY POLITIC.—Quaint old Fuller says: "Let him who expects one class of society to prosper in the highest degree, while the other is in distress, try whether one side of his face can smile while the other is pinched."

—One hundred and fifty MSS. have been received in England in competition for the two prizes of 100 guineas and 50 guineas on "The Decline of the Society of Friends." The essays thus sent in are very varied in character, quality and length. Several of them are from America.

—PROTESTANT ANNIVERSARY.—It is contemplated in London to make the 800th anniversary of the accession of Queen Elizabeth to the throne of England, which will occur on the 17th of November, the occasion of a special celebration commemorative of the event in connection with the cause of Protestantism.

—The only surviving daughter of Schiller, who some years ago presented the world with the correspondence which passed between her late parents in 1778 and 1789, is now preparing for print the correspondence of Schiller's widow with her friends and literary notabilities of her time.

—A HIGH-SOULED BEGGAR.—The other day a Yankee gave a beggar-woman a couple of cents. "Two cents!" exclaimed she, "take them back, sir; I asked for charity; I can't do anything with two cents." "My dear madam," said the polite donor, "I beg you'll keep the cents, and give them to some poor person."—*London Times.*

—M. Rouland, the French Minister of Instruction, has ordered the publication, on a grand scale, of two national works—one is a "Carte des Gaules," the other a "Dictionaire Geographique." The map will form a sort of topographical history of France from the conquest of Julius Cæsar to the end of the Roman dominion. The dictionary will form a complete history of the eighty-six departments of France, from the earliest times, and will contain ample details in archæology, topography and statistics.

—Letters from Poland continue to describe the state of the interior of Russia as extremely precarious, in consequence of the nobles not displaying that readiness on the Emperor's project of the emancipation of the serfs which his Majesty naturally desires. Such communications, usually devoid of particulars, must be received with caution; yet it seems that there is always a grain of truth in them. Nor can it well be expected otherwise than that signs of impatience should become visible among the peasantry.

—In consequence of the great and progressive deterioration of silk worms in Europe, two Venetians interested in the silk trade—Counts Freschi and Castellani—have determined to undertake a journey to the Caspian Sea, Persia, India and China, in order to study the system of the management of the silk worm in those aboriginal countries, and to bring home a quantity of spawn from the best plantations, in order, if possible, to improve the breed at home. MM. Freschi and Castellani hope to return from their journey by the end of next year.

—A Paris correspondent tells an anecdote of a great composer. Rossini, being asked by a friend why he never went to any lyrical theatre, gave, amongst other reasons, the following: "I am embarrassed," said he, "at listening to music *with* Frenchmen; in Italy or Germany I am sitting in the pit, and on either side of me is a man shabbily dressed, but who *feels* the music as I do; in Paris I have on each side of me a fine gentleman in straw-colored gloves, who *explains* to me all I feel, but who *feels nothing!* All he says is very clever indeed, and it is often very true, but it takes the gloss off my own impression—if I happen to have any."

—THE REIGNING FAMILY OF RUSSIA.—The change in the Russian Administration, from Nicholas to Alexander, has at last extended to the instruction of the Crown-Princes. This, which, until lately, has been exclusively military, has now become general, and a change has been made in the instructors. The Grand-Duke Constantine is said to feel sensitively his own lack of a general education, especially in the discussions of the Central Committee on Emancipation, in which he has taken a considerable part. This winter he intends to spend in travelling, taking his wife as far as Nice, on his way to the new Russian Naval Dépôt at Villafranca.

—THE MOON.—A *vexata quæstio* among astronomers has just been solved in France by means of photography. At Gueret, in the department of Creuse, by means of a prepared paper, a very exact representation of the late eclipse was obtained. The moon appeared as a round circle, around which a luminous band was discernible; the brightness of which, however, was not so great as that of the outer segment of the sun's disc. It is averred that the intermediate band of light was formed by the obstruction presented by the moon's clouds to the solar rays, and calculations have, it seems, been made, setting down the height of the lunar atmosphere at 42 kilometres—about 25 miles.

—Modern sermons, for the most part, are without our scope, and beyond our notice; as harangues, they generally exhibit an uncommon gift of tediousness—they are painful to hear and impossible to read—they suggest uncomfortable desires and provoke profane comparisons—they are ingenious in putting the most obvious truth in the most roundabout way—and attenuating very wise texts into very vapid conclusions.

As compositions, if they do not dive below the conditions of grammar, they seldom rise into the exactness of literature; and the public, having benignly submitted to hear them from grounds of religion, evinces an excellent taste by steadily refusing to buy them.—*Athenæum.*

—Under the existing law in Sweden, every Swede who abandons the Lutheran religion is punishable with exile. The Committee of Legislation has lately submitted to the Diet a project of reform, to the effect that in such a case the offender should only be first warned, and then excommunicated. Both the order of the clergy and that of the nobility rejected this proposal as too liberal; and although the orders of burghers and peasants adopted it, it was lost. It is lamentable that, in the nineteenth century, a Protestant community should exhibit in honor of Luther such disgraceful and glaring bigotry.—*Continental Review.*

—At Durham assizes a very deaf old lady, who had brought an action for damages against a neighbor, was being examined, when the Judge suggested a compromise, and instructed counsel to ask her what she would take to settle matters. "What will you take?" asked the gentleman in the bob-tailed wig of the old lady. The old lady merely shook her head at the counsel, informing the jury, in confidence, that "she was very hard o' hearin." "His lordship wants to know what you will take?" asked the counsel again, this time bawling as loud as ever he could in the old lady's ear. "I thank his lordship kindly," the ancient dame answered stoutly; "and if it's no ill-convenience to him, I'll take a little warm ale" (roars of laughter).

—SHELLEY'S LIBRARY.—Shelley's library was a very limited one. He used to say that a good library consisted not of many books, but a few chosen ones; and, being asked what he considered such, he said, "I'll give you my list—catalogue it can't be called: the Greek Plays, Plato, Lord Bacon's Works, Shakspeare, the Old Dramatists, Milton, Goethe, Schiller, Dante, Petrarch, and Boccacio, Machiavelli and Guicciardini—not forgetting Calderon; and last, yet first, the Bible." It is not meant that this was all his collection. He had read few English works of the day; scarcely a novel except Walter Scott's, for whose genius he had a sovereign respect; Anastasias, by which he thought Lord Byron profited in his Don Juan; and the Promissi Sposi. In speaking of Hope and Manzoni, he said "that one good novel was enough for any man to write, and he thought both judicious in not risking their fame by a second attempt."

—AN INTERESTING OLD LADY.—In an old house of the Rue Thevenot, there has lived for many years a very remarkable person—the dressmaker of the Countess du Barry, once the famous mistress of Louis XV. This aged lady, born in 1757, worked for the Countess up to 1793, the ill-starred favorite went on her last walk to the scaffold. She lives in good circumstances having an income of 15,000 francs rentes. Of fourteen children to whom she gave birth, three only are living, the youngest of whom is seventy-five years old. Her diet is very simple, consisting of two meals a day, with only water for drink. In February, 1848, at the outbreak of the revolution, she had chair and tables placed in the yard of her house, and entertained the insurgents and all who would be her guests. On being asked why she did so, she answered, "Ca me rejeunit joliment, ça me rappelle 1798." M. Bataille, a friend of the old lady, is about to publish her biography in one of the weekly Paris journals.

—A letter from Cairo says: "A curious circumstance occurred a few days ago in this city. A man wearing the costume of a cophte (Arab Christian) went to the shop of an Arab butcher who is noted for his antipathy to the Franks, and ordered some meat. When it was supplied, the cophte objected that the weight was not exact, and the butcher in a rage began abusing him, after which he heaped curses on Christians in general. The cophte told him that he would complain to the zabet (police magistrate) and ordered the butcher to accompany him to the tribunal of that functionary. The butcher, thinking that the zebet would be sure to be on his side, readily consented; but on arriving at the tribunal, he found, to his vexation, that the zabet was no other than his customer. The butcher immediately received 500 blows on the soles of his feet, and was then dismissed with a recommendation to be more respectful for the future to Christians."

—How much Shelley was misunderstood may be gleaned from a few "recollections" of his residence at Great Marlow, in Buckinghamshire, contributed by Mr. Howitt: "An old shopkeeper, a grocer, living near to the poet's residence, remembered him, and 'hoped his children did not take after him, for he was a very bad man'; but on being interrogated as to the poet's actions, he explained that Shelley had not been guilty of any bad actions that he knew of—on the contrary, he was uncommonly good to the poor—but then he did not believe in the devil! The grocer's wife also bore testimony to Shelley's want of orthodoxy in this respect. The poet had christened his boat the 'Vaga,' and she related, with much apparent satisfaction, how a wag had on one occasion added the letters 'bond' to the name printed at the stern, remarking, 'Mr. Shelley was not offended; he only laughed; for you see he did not believe in the devil, and so he thought there could be nothing wrong.'"

—INVENTION OF THE MICROSCOPE.—It was in 1665, when John Milton's chief of men, who had wielded the power of England with a firm and vigorous hand, strongly contrasted with the royal but feeble fingers which, previously and subsequently, endeavored to direct it, had gone to his account, and just after the rupture of the close union which had endured almost without interruption for nearly seventy years between England and Holland, that a Dutch youth of eighteen, holding a glass thread in the flame of a candle, perceived that the melted extremity assumed a spherical form. The intelligent lad instantly seized on the happy accident. He had seen Leuwenhoek manufacture lenses such as they were, went on burning his glass threads, and attempted to place his little spheres between two pieces of lead, through which he made an aperture with a pin's point. Placing a hair before this simply constructed instrument, he found, to his great joy, that he was the maker and possessor of a capital microscope for those times, and he secured to the microgaphers of the day what they had so long sought.—*Fraser's Magazine.*

—A FLEA UNDER A MICROSCOPE.—When a flea is made to appear as large as an elephant, we can see all the wonderful parts of its formation, and are astonished to find that it has a coat of armor much more complete than ever warrior wore, and composed of strong polished plates, fitted over each other, each plate covered like a tortoise shell, and where they meet hundreds of strong quills project like those on the back of the pocupine or hedgehog. There are the arched neck, the bright eyes, the transparent cases, piercers to puncture the skin, a sucker to draw away the blood, six long-jointed legs, four of which are folded on the breast, all ready, at any moment, to be thrown out with tremendous force for that jump which bothers one when they want to catch him, and at the end of each leg hooked claws, to enable him to cling to whatever he alights upon. A flea can jump a hundred times his own length, which is the same as if a man jumped to the height of 700 feet; and he can draw a load 200 times his own weight.—*Chambers's Journal.*

—JUDICIAL HUMOR.—The *Law Review* gives the following as some instances of the humor of the late Mr. Justice Maule: "May God strike me dead, my lord, if I did it," exclaimed a convicted prisoner on the announcement of the verdict; for a marked space the judge sits in an attidude of expectation, jury and spectators wondering what next; at last he breaks the silence, "As Providence has not seen fit to interpose, the sentence of the court is," &c. "You have already read that section four times, Mr. ——; it's iteration; it's . . . . . I use no epithet, it is iteration!" with a look that implies an anathema. A city policeman states that he is in the "hen" (N division); "Do you mean the poultry?" inquires the judge. "Out with it, the ladies don't mind it, and you needn't be afraid of me," was his exhortation to a hesitating witness, in a case from which it might have been expected that the softer sex would long since have retired, but which they were manfully sitting out, while the evidence grew hotter and hotter, and at last reached its climax.

—VIRTUE, AND ITS REWARD.—At a late meeting of the Académie in Paris, the principal Montyon prize of 3,000f., for acts of virtue, was bestowed on Françoise Durand, of Apt (Vaucluse). The Academy, in awarding the prize, were desirous of rewarding congugal devotedness, that attachment to family ties which becomes tightened by misfortune, and particularly that delicacy of feeling which the acquittal of a husband could not satisfy, and which could not rest until his innocence had been clearly proved. Mdme. Durand, a poor peasant woman struck by misfortune, evinced a courage equal to the struggle which she was called upon to sustain. Her husband was accused of a capital crime, and brought before a Court of Assizes, where, although serious charges were brought against him, he was acquitted by a small majority. Mdme. Durand, who was convinced of his innocence, never ceased to support his courage while before his judges, and during the seven succeeding years she devoted her incessant efforts to the discovery and prosecution of the real criminals, and at length they were condemned, and the complete innocence of her husband proved to the most sceptical.

—SOOTCH CLERGYMEN IN 1709.—The clergy of Scotland, the most decent and consistent in their conduct of any set of men I ever met with of their order, are at present much changed from the furious, illiterate and enthusiastic teachers of the old times, and have taken up the mild method of persuasion, instead of the cruel discipline of corporal punishments. Science almost universally flourishes among them; and their discourse is not less improving than the table they entertain the stranger at is decent and hospitable. Few, very few of them permit the bewitchery of dissipation to lay hold of them, notwithstanding they allow all the innocent pleasures of others, which, though not criminal in the layman, they know must bring the taint of levity on the churchman. They never sink their characters by midnight brawls, by mixing with the gaming world, either in cards, cocking or horse-races, but preserve, with a narrow income, a dignity, too often lost among their brethren south of the Tweed. —*Pennant's Tour in Scotland.*

—AN ENTHUSIASTIC ANTIQUARIAN.—It is probable that no science on earth conveys to its votaries a greater degree of enthusiasm than that of heraldry. One instance at least can be brought, unmatched in any other. The passage is taken from a scarce treatise, in quarto, entitled "The Blazon of Gentry" (a book recommended by Peacham, in his "Compleat Gentleman," as a book to be bought at any rate), and runs thus: "Christ was a gentleman, as to the flesh, by the part of his mother (as I have read); and might, if he had esteemed of the vayne glorye of this worlde (whereof he often sayde his kingdom was not) have borne coat-armor. The apostles also (as my author telleth me) were gentlemen of blood, and many of them descended from that worthy conqueror Judas Machabeus; but, through the tract of time, and persecution of wars, poverty oppressed the kindred, and they were constrayned to servile workes."—*Dunsford's History of Tiverton.*

—Mr. Cook, the late correspondent of *The Times* in China, has not in his new work availed himself of the tempting opportunity of introducing an elaborate essay upon the Chinese character, though few subjects could have afforded wider scope for ingenious hypothesis, profound generalization and triumphant dogmatism. The reason why he has not done so, he says, is: "The truth is, that I have written several very fine characters for the whole Chinese race, but having the misfortune to have the people under my eye at the same time with my essay, they were always saying something or doing something which rubbed so rudely against my hypothesis that, in the interest of truth, I burnt several successive letters. I may add that I have often talked over this matter with the most eminent and candid sinologues, and have always found them ready to agree with me as to the impossibility of a western mind forming a conception of Chinese character as a whole. These difficulties, however, occur only to those who know the Chinese practically. A small writer, entirely ignorant of the subject, might readily strike off a brilliant and antithetical analysis, which should leave nothing to be desired but truth."

—"Blake," says a reviewer in the *Quarterly*, "was always, at bottom, an earnest, grave, pious man—a Puritan gentleman of the highest breed. No oath was ever heard in his vessel. All the ordinances of religion were kept in his fleet as in the most decorous town; days of humiliation, too, on due occasions, when he himself 'prayed in publick with his people.' Yet he was not without a singular relish for humor and even sarcasm; he kept up a good knowledge of polite literature (*which no fanatic ever does*), and had even the pleasant human weakness of liking it to be known that he had not forgotten his scholarship while defending Taunton or chasing Van Tromp. He had those local, homely feelings, often found in great men, and generally in kindred ones; for instance, he would get his bread, cheese and beer from Somersetshire, and had a Bridgewater man about him with whom he liked to chat of the people and places of his native town. All these traits are very English, and remind one a good deal of Lord Collingwood. In person he was five feet and a half high, of a sanguine complexion, and had a certain species of dignity, yet simplicity, about him."

—Addressing a gathering of the laborers and their wives on some of his Dorsetshire estates, at a harvest home lately, the Earl of Shaftesbury observed: "Let me remind you that there sits on the throne of these realms one who is a bright example to every one, even the poorest in her dominions. There can be nothing more beautiful or more simple than her domestic life—nothing more respectful to her husband—nothing more tender to her children; but of this I am sure, that nothing would give her more delight than that we might be able to say, 'After all, good as you are, happy and honorable as your life may be, your Majesty is no better than the rest of your subjects.' Would to God we might be able to say it. Do you labor to obtain that happy end? I shall not be wanting, by God's blessing, to aid you in the work. I have done what I can; and by the blessing of God I will go on to improve your dwellings and to take care that every peasant on the estate shall have